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The Christian Century

PUBLISHED WEEKLY

The Cultivation of Fear
An Editorial

April Survey of Books
By Nine Reviewers

Theology Needed at Toronto
By L. Harold DeWolf

Germany's Fate Is Ours
By Frederick J. Forell

APRIL 5, 1950

In This Issue

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(Continued in column 3)

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The Christian Century

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Coming Events

April 5. American Council for Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.
April 9. Easter Sunday.
April 9. Chicago Sunday Evening Club Easter Service; Haydn's *The Creation.*
April 9. Ford Hall Forum, Boston; Merle Miller, speaker.
April 9. 98th Annual Sunrise Easter Service, Mount Davidson, San Francisco; William Elbert McCormack, speaker.
April 10-13. Colgate Rochester Divinity School Annual Post-Easter Convocation, Rochester, N.Y.; Ayres Lectures, John C. Bennett; Rauschenbusch Lectures, D. E. Lindstrom; Devotional chaplain, Henry Sloane Coffin.
April 11-13. Fifth Annual National Council on the New Approach to the Alcohol Problem, University of Chicago.
April 12-14. Associated Church Press Annual Meeting, Syracuse, N. Y.
April 13-16. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
April 14-16. United Stewardship Council Meeting, Detroit.
April 15. Laymen's Stewardship Conference, Detroit.
April 16-23. Nationwide Youth Campaign for Japan International Christian University.
April 18-20. Yale Divinity School 40th Annual Convocation, New Haven, Conn.; Beecher Lecturers: W. H. Auden, Arthur S. Flemming, Helen Kenyon, Edmund W. Sinnott, Charles P. Taft, Henry M. Wriston.
April 18-21. Churchmen's Washington Seminar (General; Adults) (joint sponsorship), Washington, D. C.
April 20. General Commission on Chaplains, Washington, D. C.
April 20-23. Seminar for Christian Citizens (College Students) (Friends sponsorship), Washington, D. C.
April 21-22. Ohio Fellowship of Reconciliation Spring Conference, Dayton.
April 22-29. Federation of Lutheran Clubs National Convention, Evansville, Ind.
April 23. Festival Service, 300th Anniversary of Scottish Psalter, Riverside Church, New York city.
April 23-25. Seminar for Christian Citizens (College Students) (National Intercollegiate Christian Council sponsorship), Washington, D. C.
April 23-27. Church Conference of Social Work, Atlantic City, N. J.
April 24-27. John C. Shaffer Lectures, Northwestern University, Evanston, Ill.; Luther A. Weigle, speaker.
April 26-27. Foreign Missions Conference Special Meeting, Philadelphia.
May 3-24. Colored Methodist Episcopal Church General Conference, Kansas City, Mo.
May 7-14. National Family Week.
May 8-11. Conference on the Church and War, Detroit.
May 8-12. Southern Baptist Convention, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

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The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, APRIL 5, 1950 NUMBER 14

EDITORIAL

Easter

LONG BEFORE the time of Jesus, men wondered at the miracle of spring coming forth from the ice-bound earth. No one ever quite believed that the acquiescence of leafless trees might not be a permanent obedience to death, that the hard fallow ground might not forget how to nourish a tender root. Wild tribes pleaded with the sun; people steeped in philosophy, art, literature, celebrated the triumph of the small supple blade of grass which could cleave a clod or even a stone to grow strong and green. But still men pondered: With the life of the soul, is it the same? Does this innermost *me* survive the disintegration of the husk? Does no one know? Can no one say? Then One came who knew. "It is this way," he said; "if we give our will completely to the Father so that one nature does for both—He in us and we in Him—and if we understand that love has made us all one child of His, and if we ask no quarter of time but trust truth to the instant's proving, then death cannot bind us. We do not die. Maintaining our individuality, we continue to live, more vividly because of our transition." Some who heard and saw said, "We simply do not believe our ears and eyes." Others, coming later, said, "He spoke a symbol." Still others said, "There is a science of raised vibrations whose laws he knew and worked by." But most men continued to ponder. "We cannot comprehend an empty tomb," they said, "but neither can we entomb an Easter. It persists." A few, their ponderings changed to wonder as they took up his charge and tried out his precepts, felt that a resurrection was not so much strange as inevitable. There are always a few like that. They are the carriers of Easter.

Glory to our ascended Lord, that he is with us always.
Glory to him who has gone forth to prepare a place in his Father's home for us.
Glory to the author and finisher of our faith; that God in all things may be glorified through Jesus Christ.
To whom be all worship and praise, dominion and glory; now, and for ever and ever. Amen. (Sursum Corda.)

Fear Collapse of Church Aid

THE THREATENED collapse of Protestant efforts to aid refugees of their own faith dominated discussions at the recent second annual meeting of the "Conference of U.S.A. Member Churches of the World Council of Churches." Representatives of 29 cooperating denominations, coming together at Buck Hill Falls, studied the serious crisis which threatens Church World Service and issued an urgent appeal for an additional $591,000 for aid to displaced persons through this organization which the churches set up to administer joint work for relief. Failure to meet the minimum program which would be made possible by this sum, the conference stated, would lead to the collapse of joint efforts. This would deal a "staggering blow" to the World Council of Churches and to its member denominations, which make up a large segment of world Protestantism. As indicated by our editorial, "Protestant Honor," which appeared in these pages last week, the conference did not exaggerate the peril of this situation. Ecumenical collaboration in this vital field of humanitarian aid is now in "grave jeopardy," as the recent meeting declared. Either the cooperating denominations will provide firm assurances that each will furnish its proportionate share of the minimum needed or the enterprise will have to be abandoned. That would betray the confidence of thousands of displaced persons to whom we have given our pledges of help and would set back the ecumenical movement for a long time to come. Surely denominations with a total membership of 30 million will not find the task of raising $591,000 impossible.

Protestants Seek Relief in Spain

RESUMPTION of normal diplomatic relations with Spain ought not to take place until that country conforms to the elementary standards of a civilized society as defined in the International Bill of Rights. One of these is the establishment of religious liberty, which is set forth in Section XVIII of that officially adopted document. Religious freedom is not recognized or permitted in Spain, as the recent appeal issued in behalf of 15,000 Protestants in that country bears witness. The appeal was addressed to General Franco in the form of a public statement because all efforts to gain a hearing from responsible ministries of his government had been repulsed. The ten points of the appeal (see report on page 440) present in highly restrained and sober terms a shocking picture of the continuing repression and persecution of a religious minority. Protestants are subjected to the personal whims of officials, many of whom seek to curry favor with the dominant church by withholding permits for Protestant assemblies at their own places of worship. Where services are permitted, they are held under the threat of capricious or tyrannical interruption. The government even refuses to grant permission for services to be held in private houses. It interferes with freedom of publication and of speech, denies to religious minorities the authority to teach their

children in their own schools, compels Protestant children in other schools to participate in Catholic worship, requires all prisoners, soldiers and recipients of public relief to conform to the practices of the state church. It interferes with Protestant marriages and funerals. Not even Russia presents a similar spectacle of systematic, cradle-to-the-grave discrimination against a religious minority. If diplomatic relations are resumed with Spain without binding assurances that this situation will be promptly and permanently remedied, our country will become an accessory to tyranny.

Second Assembly to Meet in the U.S.

EITHER Northwestern or Cornell university now seems likely to be host to the second assembly of the World Council of Churches, which meets in 1953. World Council officials have received invitations from a score of American universities, but these seem to be favored. It is good news that a university is to be chosen, for only an institution of this character could house and provide adequate meeting places for the 500 delegates and the much larger body of church officials, resource persons, observers and visitors who will attend. Amsterdam, for example, was covered by a press corps of nearly 300, and the second assembly will probably attract an even larger number. As between Northwestern and Cornell, we believe that the former has one principal advantage. That is its location in the central part of the United States. It is not only nearer to the center of Protestant population in this country, but it would be more accessible to delegates coming from all parts of the world than any location nearer to the east or west coast. Attendance at a World Council Assembly held in the middle west would be particularly advantageous to delegates from Europe, who can never hope to understand American Protestantism so long as their conceptions are dominated by their brief visits to the non-Protestant cities on the eastern coast where many denominations and most ecumenical organizations have their headquarters.

Vatican Embassy Harmful, Says World Council

PRESIDENT TRUMAN is reported to have under consideration the appointment of another personal representative to the Vatican. Before he does so, he should recall (1) his pledge to a Federal Council delegation that he would terminate this highly controversial embassy, (2) the embassy's persistently demonstrated offensiveness to the Protestant majority in this country, and (3) the harm this representation has already done to good relations between churches at home and abroad. The American office of the World Council of Churches recently documented the latter point by releasing the full story of the grave disservice which Myron C. Taylor rendered in 1948 to Protestant-Catholic relations and particularly to the World Council. It publishes the correspondence and records dealing with Mr. Taylor's visits to the World Council office in Geneva, to Dr. Marc Boegner, one of the council's presidents, in Paris, and to the Archbishop of Canterbury, another council president, in London. Mr. Taylor sought to get the World Council to withdraw the invitations it had issued on their own suggestion to a number of Roman Catholic leaders to attend the Amsterdam Assembly, saying that the pope would then appoint two official observers. He was told that if the pope would commit himself to the appointment of the official observers, the invitations would be withdrawn. This the pope never did. Mr. Taylor also asked to be invited to the Amsterdam Assembly as a representative of the President of the United States. He was told that no governmental or political personages could or would be invited, since this was an assembly of representatives of churches. Apparently feeling he had been rebuffed, Mr. Taylor subsequently issued statements to the press and made other comments which the American office of the World Council now summarizes as follows: "Mr. Taylor's probably unintentional implication that the World Council kept Roman Catholic observers out of Amsterdam, that it was not interested in world peace, that it was favorable to communism, that it was exclusive because it did not include Mohammedans, that it was discriminatory because it did not accept him as a political personage, all have been shown to be based on incredible misunderstanding of the facts." The point of all this is that the official capacity in which Mr. Taylor acted provided the occasion for "serious detriment to the council's relationships," as the report says, and was harmful to ecumenical understanding. Mr. Truman can prevent a repetition of this harm by refusing to appoint a successor to Mr. Taylor.

Merger Opponents Meet in Chicago

ONE HUNDRED and nine persons from 18 states met recently in Chicago at the call of the "Committee for the Continuation of Congregational Christian Churches" (which might be abbreviated in the fashion of the time to the Five C's). Their purpose was to decide on next steps. Through their help the Cadman Memorial Church had secured from Judge Steinbrink an injunction against further steps toward merger with the Evangelical and Reformed Church. But the General Council has appealed the ruling to the next higher court, which is the appellate division of the superior court of the state of New York, second judicial department. If it loses there it may appeal to the court of appeals and beyond that to the Supreme Court of the United States. The Chicago meeting said of the decision blocking church union that "this judgment of the civil court may rightly be taken as the ministry of God to us all for good." It regretted that the executive committee of the General Council had appealed the Steinbrink ruling but trusted "that God can overrule to his glory the bad choices of men." It affirmed its continuing belief that "our Christian faith finds its truest and deepest organizational expression in a fellowship of free, local and independent churches." It pledged its efforts to restore "our broken fellowship" and to work for Protestant cooperation, providing it does not lead to "merger or amalgamation." The meeting then agreed to a program looking toward the next General Council, which comes in June. The gist of this program is that the Five C group will endeavor to follow its victory in the courts by increasing its power in the General Council and its official bodies. This will not be easy, because the group has so far

been unable to muster much popular support. It proposes to use its power, if it can acquire it, to investigate the action of the responsible officials of the churches in promoting the merger and using common funds for that purpose. That could provide the cover for acts of retaliation against these officials. The Five C group agreed to try to persuade the churches to retrace their steps and move away from union and to get its own point of view more effectively presented. In the long run, it seeks to raise up a ministry which will follow its line of simon-pure congregationalism. In view of the fact that its denomination has not for many years produced enough ministers to man its churches, this will be impossible.

Evangelistic Advance Is Led by Laymen

AROUND 350,000 laymen have been enlisted in the United Evangelistic Advance during its first six months. According to a report made to the executive committee of the Federal Council of Churches, the greatest gains of this cooperative movement among Protestant churches have been made by these laymen. Fifty ministers have been especially trained to lead lay evangelistic efforts in strategic cities and a number of places have seen a remarkable development of Christian concern in this area. This cultivation of lay responsibility for the expansion of church membership is a big move in the right direction. It is consistent with the real nature of the church. It is necessary if the Protestant conception of the priesthood of all believers is to become anything more than a phrase. The evangelistic witness is the most important task of the Christian fellowship. Any development which leaves that to professionals, while laymen concern themselves only with maintenance of properties and finance, leads straight to clericalism and authoritarian control. This is true without regard to type of church organization. It applies to congregationally governed churches as much as to those of presbyterian or episcopal order. On the other hand, assumption by laymen of responsibility for evangelism proves by its returns in their own spiritual vitality and that of the church that this is indeed the road along which the church is called to advance. It should lead to greater initiative on their part for worship, Christian education, missions and social service—in other words, for the entire work of the church. So the enlistment of 350,000 laymen in evangelism is a major event. We hope that during the remaining six months of this united endeavor the number can be increased to a million.

Dot the Nation With Friendship Acres

AMERICAN agriculture has "gone international." Once the bulwark of nationalism and isolationism, today it is probably that part of our economy which is most sensitive to foreign policy. This was demonstrated last week when the farm lobby defeated a move to deliver a substantial share of ECA aid in the form of agricultural surpluses. Farmers do not object to the export of noncompetitive surpluses, but they know that farm prices will suffer if European nations are not permitted to have cash with which to make new purchases. Their education in international affairs having progressed so far, it should be advanced at least one step farther. A project which holds a good deal of promise in this connection is the proposal of the Christian Rural Overseas Program that farmers set aside a "friendship acre," the proceeds to go to foreign relief. The idea is derived from the Lord's Acre movement, which started in North Carolina two decades ago. Each cooperating farmer gives to the church the yield of an acre of ground as a thank offering to the Lord of the harvest. CROP now asks farmers to set aside a similar proportion of their crop for feeding the hungry. To qualify for membership in the "friendship acre" movement, one notifies the local CROP office of his intention to join and signs a pledge designating a plot of corn or wheat, a berry patch, a pig, calf or even a setting of eggs as his project. So farm boys and girls as well as men and women can participate in this cooperative effort to feed the world's hungry. If there is no local office, the farmer can join by addressing a card to Friendship Acre Project, CROP, 308 West Washington St., Chicago 6, Ill. CROP will send a placard or marker for grain plots and other identification for other projects. This is a proposal which should enlist the support of rural churches and rural youth organizations throughout the country.

China Famine Worst In Half-Century

REPORTS from China indicate that in both the Yellow river and Yangtze valleys the worst famine since 1878 is in progress. Hitherto the American people have always managed to find some way to send relief. They can still do so through Church World Service. . . . A group of Philadelphia Quakers has launched a $750,000 self-help housing project which will make it possible for 100 residents in a rundown block to become owners of new homes on the same ground. For details write the American Friends Service Committee, 20 South 12th St., Philadelphia, and ask them to tell you about Friends Service, Inc. . . . An official in the post office department has resigned under charges of being implicated in a $600,000 scandal involving sale of commemorative issues of postage stamps to favored insiders. "There is no question some law has been violated," Postmaster General Donaldson told the press, "but which one I don't know." The guilty man should be punished. But just when, and under what lofty auspices, did this business of giving insiders access to valuable stamps start? Do you recall? . . . At the very time a Brooklyn court upheld the complete autonomy of Congregational congregations, a minority in the Raleigh (N. C.) United Church petitioned the Southern Convention of the Congregational Christian Churches to block the action of the majority in voting to seat attendants at services without regard to color. If the conference does not order racial segregation restored, this minority insists, it will split the church. . . . The Mormons are withdrawing their mission from Czechoslovakia after a series of clashes with the Communist government. The new church control laws require all ministers of religion to be Czech citizens, to take an oath of allegiance to the state and to be paid by the state. Hence, exit all the Mormons. . . . Northern Baptists have

reached their goal of providing 1,200 "assurances" for persons in European D.P. camps. They underwrote about 350 such assurances before the 1,200 quota was adopted. All Baptists in the D.P. camps who are eligible for resettlement have now received assurances, according to the American Baptist Home Mission Society.

What Price a Free Ride?

AT THIS TIME of the year, when wild ducks take wing in the Florida marshes and the honking of northbound geese is heard in the night, many Americans suddenly begin to find the lure of far places very attractive. So the consumption of travel folders zooms, rivaling and surpassing the ancient pull of seed catalogues, and bookings for transatlantic voyages pass all records. In the end, most people of course remain at home. They are rooted to their surroundings by the prosaic business of making a living or are earthbound, like the geese to which Kierkegaard once referred, by their own fat. Others postpone their departure until summer, meanwhile anesthetizing their financial qualms by looking at colorful pictures of distant scenes. Both groups eagerly crowd to hear lecturers who have gone, seen and, by their own accounts, conquered.

Many of these, we are interested to discover, have been to Palestine. Invariably they have a good deal to say about the successes and problems of the new state of Israel. Generally the plight of the Arabs, Christian and Moslem, and the desperate question of the future of something like a million homeless persons displaced by the Arab-Israeli war, remain to be dealt with in the question period following the address. Then it usually develops that the lecturers did not get that side of the story. Most of the speakers oppose the internationalization of Jerusalem and come back filled with arguments as to why the two-thirds vote for internationalization in the United Nations Assembly was a mistake. Few remain abroad long enough to learn why American missionaries and U.N. personnel who live in the Near East almost unanimously come to believe that justice demands that the Arab side of the story be given a great deal more weight than it has so far received in American consideration.

When one seeks to learn the reason for the peculiar blind spots in the accounts usually heard, it often develops that the lecturer went to Palestine under the auspices and at the expense of the American Christian Palestine Committee. This raises a lot of interesting questions, which might be lumped together under the title: What price a free ride? The question is not addressed to the A.C.P.C. We may assume that its auditor is satisfied that the committee is justified in its expenditures for plane tickets by the returns it receives. These tickets cost money. We are informed by T.W.A. that a regular passage from New York to Cairo and return adds up to the neat sum of $1,139, including tax. One clergyman of whom we have heard has made over 50 speeches on his trip. Obviously A.C.P.C. is getting its money's worth, in his case at least.

But is this true concerning the speakers themselves, the churches or the country? What must go on in the mind of a man who takes one of these "free rides"? He feels obligated to share his experience with others. He has a sense of duty about getting Israel's story to the world, and to clear up "misrepresentations" about it. He seeks to atone in some measure, as all Christians should do, for the frightful crimes committed against the Jews in Hitler's gas chambers. If that were all, he could rest with an easy conscience.

But that is not all. How short it is of the full story is suggested by the reply made on February 6 by Mr. Jamali, representative of Irak on the U.N. Trusteeship Council then in session in Geneva, to Samuel Guy Inman, who appeared before the council in behalf of the American Christian Palestine Committee to oppose the internationalization of Jerusalem. Mr. Jamali said in part: "I happen to be a Moslem myself, but I wish to assure you that Christianity, as I know it and respect it, searches for truth and seeks peace. . . . My request to the body which you represent is that they first of all seek truth. You have been looking through Zionist glasses throughout. You have not been to the Arab world. You have not raised a finger to help the Arab refugees. You have done nothing about the injustice committed on the Arabs, and that is not Christianity. Seeking the truth means that one should encompass the whole situation and act in a really unbiased manner toward the two peoples. It is true the Jews suffered under Hitler, but the Arabs suffered under the Jews. This fact was never recognized by your organization, which is doing nothing to rectify it. As Christianity demands that you should do that first of all, I invite the organization to see the Arab point of view and to defend truth and justice."

Dr. Inman thanked the Irak representative and replied that two members of the A.C.P.C. delegation he represented had gone through "Jordan and came out by way of Egypt" and that he agreed it is important to understand Arab opinion. But he added: "It is easier to get the opinion of the Israelis, and we did spend the majority of our time in Israel. Although it was difficult, as a matter of fact we did try to get over into Transjordan but it proved to be impossible." Another question, raised by Mr. Shukairy of Syria, asked Mr. Inman to "name just one [member of the A.C.P.C.] who is pro-Arab, or at least neither pro-Arab nor pro-Zionist." He was unable at the moment to do so.

Even from the point of view of Israel, it is important that the claims of the Arab peoples be widely presented to the American nation. The future of this new country depends not only upon its success in making good on its grandiose plans for economic development or its ability to continue to secure large financial backing from the United States. In addition it must find some way to make peace with the Arab nations, or at least with its immediate neighbor, Jordan. This is not going to be possible without giving the Arab peoples a chance to state their case to the world; without doing something which will give some hope for life to the uprooted million now maintaining a precarious existence in refugee camps. The truth will out, and the sooner the better.

This story ought to be told here, because we have a large degree of responsibility for the situation in the Near East. Without American aid, official and unofficial, Israel could not have come into existence. Without our help, it cannot survive. Large contributions from American Jews

continue to right the fantastically unbalanced budget of the new state. This has been supplemented by a loan of $100 million from the Export-Import Bank, and pressure is already being applied for another of equal or greater size. The rising threat of economic chaos in Palestine, along with political considerations involving votes at home, will probably compel Washington to grant another loan, presumably well in advance of the 1950 congressional elections. But again, these claims must be considered in relation to Arab demands and needs. Even if we are deaf to appeals of humanity or justice, the fact that Communist agents are fishing in the troubled waters of the Moslem world requires that attention be given to the Arabs also.

It therefore seems obvious that the American taxpayer is not going to be given a free ride, no matter who else receives one. Actually, of course, nobody gets a free ride any more, and we assume that this becomes apparent fairly soon even to those who travel at the expense of others than themselves. But the question requires attention because it provides one more illustration of the lack of essential responsibility of most Americans, and especially members of the Christian churches, toward the poignant problems of this part of the world. Those problems must be viewed honestly; they must be viewed in relation to each other. Christianity demands, as even the Moslem Jamali knows, that we search for truth and justice, that we "encompass the whole situation and act in a really unbiased manner toward the two peoples."

The Cultivation of Fear

[EDITORIAL CORRESPONDENCE]

Los Angeles, March 27

WITHIN recent weeks I have crossed the nation from the Atlantic to the Pacific coast. Between Chicago and here the journey has been made in leisurely fashion by car. We have checked in at motels early enough to talk with travelers from other states. We have listened to the political pundits who seem always to flourish around gas stations and at the counters of short-order restaurants. We have stopped over with old friends along our errant and erratic route. We have bought and read so many papers that it seemed at times as though we would never get them all swept out of the back seat compartment. And I wish now to report a growing misgiving. I think that the American people, taking them as a whole and allowing for plenty of individual exceptions, are in a distressing mental condition.

There are altogether too many Americans these days who are living in a state of acute apprehension. Europeans used to twit us about our unconquerable optimism, but an observer finds very little of that left nowadays. Confidence is the one commodity most of the Americans you meet in a trip of this kind seem to be fresh out of. Last Friday a friend took me to a Rotary club meeting in Los Angeles. The combination of Rotary and Los Angeles should have promised a field day for the optimists, and the affair started off with a costumed male quartet whooping it up in Hollywood's best supercolossal style. But the speech, which had drawn an immense audience, turned out to be a warning from the president of a New England insurance company that if something isn't done soon to stop this mad rush toward pensions in industry and social security for the aged, utter ruin awaits us all.

That was just one expression I happen to have encountered of a prevalent mood. Of all the slogans to which we were responding a decade ago, none seems so nearly mockery now as the assurance that we had within our grasp, if we would only take it, "freedom from fear." But the fact which most disturbs me is not the existence and prevalence of fear; it is the evidence which I think I find that fear is being actively cultivated. Politicians and organizations are deliberately playing on the fears of the public, trying to increase and deepen them, as a means of promoting their own ends. If this sort of thing continues we will be lucky if the public retains any capacity for cool judgment or rational action.

I have been especially impressed by the part which the press is playing in undermining the public's confidence in its government and in the future. Whether this is being done unwittingly or with purpose I cannot say. The daily press, as we all know, has been predominantly against the administration for a good many years. This has come to be so even in much of the south, where the Democratic wheelhorses have little use for the Truman policies. I am no Truman partisan; there is not much about the administration which arouses my enthusiasm. But the way in which the papers, day after day and in state after state, are presenting the news so as to suggest that Washington is honeycombed with traitors and that most of those in high places are their accomplices, worries me. You say that the press has little influence on the voters; I have said that in times past. But I do not believe the the public can keep on reading this sort of thing all the time—and we are a nation of newspaper readers—without at last losing faith in the integrity of our government. If that happens, look out.

Of course, there are many kinds of fear abroad in the land, and some of them are all too well justified. The scientists are spreading fear as to where our development of atomic and other mass destruction weapons is leading. Can you blame them? Mr. Lilienthal has appealed to them to say less about the destruction which their research is preparing and more about the constructive results which may flow from a beneficent use of atomic fission. Most of them, one can be sure, would like to do it. But their fear is that the destructive aspects of these atomic developments will wipe out the chance to reap constructive results before their experiments have gone beyond the opening phases. So they feel under moral constraint to utter their warnings, and the fear thus engendered has spread everywhere.

I ran into an instance of this in New Mexico, the state where they have scattered all about secret testing grounds for all sorts of atomic and robot weapons. Almost the entire population of a town in the northern part of the state thought it saw a flight of some form of flying saucers. Flying saucers have become a sort of byword for mass delusion, and the army authorities in this case issued the usual denials which the papers dutifully turned into amused comment on public gullibility. But the people in New Mexico—at least the ones I talked with—were having

none of the army's explanations and denials. They believe that robot missiles of some kind are being tried out in the New Mexican skies and that the preparations for push-button war are going on constantly and are far advanced.

That isn't the only prevalent fear. The rising unemployment figures are being discussed much more than one would ever know from the press. They are inching along up close to the five million mark now; every new release is accompanied by reassurances that the thing to do is to look at the great number employed and forget about the rest. But more and more workers are being laid off, and people remember past warnings that the danger point would be reached if unemployment touched five million. Moreover, they talk about the number employed only part-time. Even Hollywood, I have discovered, is spending more time talking about how many are being turned off at the studios and the radio stations than about who won this year's Oscars.

In the wheat belt this fear for the future of one's job takes the form of a fear that the dust bowl may soon return in regions like western Kansas, Oklahoma and the southwest. There has been very little rain for a long time. In Roswell, New Mexico, for example, I found an item in the local paper which said they had had .03 of an inch since January 1. It has not been a great deal better elsewhere, including southern California (which, as I write, is getting its first good drenching of 1950). Dust storms are increasing in frequency and in extent. Farmers in western Kansas blame it as much on plowing for the big profits on wheat, selling at prices supported by the government, as on the weather. But they are afraid another dust bowl is forming, with all the human misery that connotes. Last week an aviator had to fly at 15,000 feet to rise above a great dust storm.

Now politics is taking a hand. The Republican strategy for this year's congressional elections, and for 1952, seems to be to create fear of disloyalty in the higher ranks of the government. The Hiss and Coplon cases have made this an attractive political tactic, and Senator McCarthy's charges, however vague and unproved, are being given the big headlines everywhere. Drew Pearson (not always a reliable authority, but often informed on inside doings in Washington) writes that the Wisconsin senator launched his attack on the loyalty of the state department after Father Walsh, of Georgetown University, pointed to a Communist-hunt as an issue which would do most for him in his campaign for re-election. Now there is a demand for FBI files. If the files are produced, filled as they are with the irresponsible gossip which made Bernard De Voto say that no decent man should any longer answer the FBI investigators, reputations will be ruined without recourse and the morale of all the federal departments will be shot to bits. If they aren't produced, that will feed the public fear that something ominous is being covered up. To Senator McCarthy and his fellow partisans it looks like a "heads I win, tails you lose" tactic.

On the other side, the Truman tactic is equally an effort to create fear. The President announces that he will take to the stump before the fall elections. What will he say? I hope I am proved wrong, but I expect, in the light of his '48 campaign, that his speeches will try to make great sections of the public believe that they are in danger of losing benefits they have come to rely on. Labor, the farmers, the racial minorities—all proved responsive to that appeal to their fears two years ago. The Republicans did little then and have done less since to lessen its force. Why shouldn't we expect another scare campaign of the same kind again next fall?

I am trying to report a condition, a state of mind which I am encountering, rather than to say what should be done about it. I don't know what can be done about it. Almost certainly not much until after the elections. But this condition of mounting and multiplying fears is here, and those who are trying to see what road American policy is likely to follow must reckon with it. Nations ruled by fear are hardly a good risk as world leaders. P. H.

EASTER

'He Lives!'

Some of the guard told unto the chief priests all the things that were come to pass . . . they gave much money unto the soldiers, saying, Say ye, his disciples came by night and stole him away.—Matt. 28.

ANNAS, the high priest, sighed. He could not sleep.
The soldiers' tales must cease. Verily, for gold
A silence, apprehensive, they would keep
About the awesome things they saw and told:
The tomb, aglow with supernatural light,
The quaking earth, the sealed stone rolled away,
The angel, garbed in raiment purest white,
The Crucified, alive, and gone his way.

"He lives!" Was that a voice, a waking bird,
Or rustling leaves against the courtyard wall?
It might be but the whispering wind he heard;
But Annas feared. The gold *must* end it all.
While through the night the Christ walked, glorified,
The living proof that Death alone had died.

IDA NORTON MUNSON.

Run through the Morning

MARY of Magdala in the dawn's graying
Came to the crypt they had sealed;
She who was longest at Golgotha praying
First to the sepulcher came.
This was the Magdalene, prodigal daughter,
Whom Christ in all gentleness healed,
Responsive to him as the Galilee water,
Quick as the carmine-tipped flame.

Mary of Magdala wept in the garden.
"Mary," he spoke tenderly—
Joyful awareness lifted her burden,
"Master!" her aching hands yearned . . .
Mary of Magdala, run through the morning!
Tell, though they doubt till they see,
Cry from a heart that asked no forewarning,
"Hosanna! Our Lord has returned!"

ELIZABETH ANDERSON.

Germany's Fate Is Ours

By Frederick J. Forell

FORTY MILLION people belong to the Evangelical Church in Germany. It is the largest Protestant body on earth, embracing more than half of all the Protestants in Europe and one-fifth of all the Protestants in the world. Its fate and our own are inseparably linked. The grave peril in which it stands today is our peril also. If Protestantism goes down in Germany, free Christianity will be weakened everywhere.

That is why American Protestants must confront the problems created for the Evangelical Church in Germany (EKD) by the division of the country into three parts. We will have to make our own the difficulties raised for the EKD by the 12 million expellees, two-thirds of whom are Protestants. We are already involved in the economic side of the expellee problem, for the United States is spending a billion dollars a year to keep these uprooted and homeless people from starving.

The fate of the church cannot be separated from that of the people who belong to her. Therefore the EKD is in deadly danger. In the East German "people's democracy" alone more Protestants live than are to be found in Asia, Africa, South America, Australia and New Zealand together. This is the homeland of the Reformation. In this section, along with the provinces of Saxony and Thuringia, there are 18 million Protestants and 2 million Roman Catholics.

Regime Wars on the Church

What does it mean for this the Protestant center of Europe to be ruled by a political system whose official philosophy is atheistic materialism? In the first place, the practice of the dominant party is anti-Christian and anti-church. Let us not fool ourselves by pretending that the Communists are only against the organized church, because the church was formerly favored by the ruling powers, the bourgeoisie and the middle class. There is no longer a class struggle in the "people's democracy." The big landholders have been dispossessed, the bourgeoisie wiped out, the middle classes suppressed. Anyone who opposes the "classless" socialist state is pronounced a traitor. Objective truth and justice are no longer recognized. Truth, justice and morality are the monopoly of the Marxist-socialist regime. Anything people do, say or even think against Communist theories and practice is branded a lie and a crime. The elections are faked. The teachers are compelled to promote the Communist ideology. The concentration camps are crowded with adversaries of the system and slave labor is the order of the day. The personal freedom of everyone who is not a member of the ruling party is constantly in danger.

The Communist overlords act on the thesis that Christianity is opium for the people and the church is the organization that deals out the opium. But the church of Christ cannot cease preaching the gospel of love to all men. It speaks of forgiveness, of justice, of the dignity of man, of spiritual values, of sin and grace. Plainly, such preaching and teaching are contrary to the official philosophy. So the struggle is on.

The pagan state is making its power felt in the schools, kindergartens and orphanages, in the hospitals and the homes for the aged and helpless. It is precisely through these institutions of enlightenment and mercy, operated by its Inner Mission, that the German church is most strongly connected with the people. The serving, healing, educating and nursing church is more prized by the masses than the preaching church. The Protestant deaconesses in their sober garb are as popular as the pastors. The Communists are well aware of all that. Therefore they try first to muzzle and then to secularize these institutions. Secular nurses and secular kindergarten teachers are getting larger salaries and better ration cards, with twice the amount of food and more shoes and clothing, than Protestant deaconesses and kindergarten teachers, who are paid by the church congregations.

New Responsibilities, Meager Funds

Since the days of Martin Luther German children have received their religious training in the public schools. This arrangement was seriously hampered by the nazis, but under the Communists it is absolutely forbidden. Consequently the church has had to train 15,000 lay persons as "catechists" and pay them out of her own funds. They are miserably paid, for the church is desperately poor.

The bitter hostility against the church has not yet developed into open, general persecution. So far the Communist rulers of East Germany have been held back by the fear of losing the sympathy of West Germany. Their goal is to unify the whole of Germany under the Communist banner.

Thus the Evangelical church in East Germany still has the chance to work, but it is fighting for the soul of the people under the most difficult circumstances. The pastors are underpaid, undernourished and almost worn out; so are the deaconesses, the catechists and the other church workers. But they are devoted and courageous. They are doing their best with their backs to the wall. One of their deepest concerns is the education of their children. Since they do not belong to the privileged proletarian families, their children are not allowed to attend public institutions of higher learning. It is a rare exception for the son of an East German pastor or church worker to study at the universities there, no matter how high his I.Q.

Currency Differences a Handicap

One other great difficulty besets our Protestant brethren between the Elbe and the Oder-Neisse. The ratio between Westmarks and Eastmarks is 1 to 6; that is, 1 Westmark is worth 6 Eastmarks. Suppose the average salary of a German pastor is 400 marks a month. In West Germany the value of this sum is about $100, but in East Germany it is less than $17. The whole of church life suffers under this financial situation. For instance, a Bible costs 3 West-

marks. East Germans earn only Eastmarks; so they cannot pay more than 3 Eastmarks for a Bible. The Bible Society in Berlin makes its Bibles available to them at this price. By so doing it loses 2.40 Westmarks on every copy it sells.

Again, all the large training centers for pastors, deaconesses, kindergarten teachers, catechists, organists and other church workers in East Germany have of necessity been located in the Western sector of Berlin; otherwise they would run the risk of having their work interfered with by the Communists. These institutions have to pay their expenses in Westmarks. But they get only Eastmarks from the people they serve. That means that they receive only a sixth of what they need. They are ignoring all the rules of economics, hoping against hope, sacrificing their economic substance for Christ's sake.

Collapse Must Be Prevented

If the church in East Germany can continue as she is—the earnest and diligent preacher of the gospel—the decisive spiritual victory in the cold war between Christianity and atheistic materialism will be won. If the church in East Germany should collapse—as other churches behind the iron curtain have collapsed under the intolerable pressure of the Communist state—Protestantism will suffer a terrible blow in Europe and in the whole world.

Christians should not forget what happened in the Near East and in North Africa 1,200 years ago under the onslaught of Islam. Christianity was blotted out in those regions. It is nonsense to liken the situation of the East German church to that of the early churches which fled to the catacombs. The catacombs were a refuge, a sort of air-raid shelter, for a short time, not a permanent home. They saved the church during relatively brief periods of persecution. Church leaders must keep in mind that the fate that befell the Near East and North Africa through Moslem aggression may befall Christian Europe through the aggression of atheistic materialism promoted by Communist political power. The future of the church depends on what American Protestantism does now at this critical juncture.

A Challenge on Three Fronts

What shall we do? For our purposes, the division of Germany into three parts has its advantages. One part is unhappy East Germany. There the war between Christian faith and modern paganism rages without intermission. There is the decisive spiritual battlefield of our time, the front line in the struggle of the church of Christ for liberty to fulfill its mission. We should concentrate our main spiritual and material forces on the *ecclesia militans* there.

The second part of Germany, the smallest part but extremely important for the outcome of this spiritual warfare, is the Western sectors of Berlin. Berlin is a city half slave and half free. In the free Western sectors are the important institutions of the church, power stations that supply her with strength to continue the struggle and to carry on the ministries of Christian love and Christian education in the Russian zone. If East Germany is Christianity's great battleground, the Western part of Berlin is its great citadel. There is our mighty fortress for defense. But again its might depends on American help. Berlin is very weak economically, and the finances of all the church institutions there are on the verge of collapse. Such a collapse would be a catastrophe to Protestantism all over the world.

Inner Mission Indispensable

The third part of Germany is the republic, with about 22 million Protestants. Here the various provincial governments are friendly, or at least neutral, toward the church, and she is free to do her work. The educational and social services of the Inner Mission institutions are welcomed by the government and are indispensable to the impoverished middle classes, the bombed-out people, the uprooted expellees and especially the hopeless youth and the homeless aged.

The EKD does not emphasize social education as strongly as do our American churches, but it excels in social service. Church people in distress know that the church will care for them through her Inner Mission. As Bishop Dibelius said recently, "When the common people in Germany think of the church, they think of her as a merciful mother." This fact answers the question why so few East Germans—less than 5 per cent—have left the church in spite of the anti-Christ propaganda of both nazis and Communists.

The vitality and integrity of the Inner Mission are Protestantism's greatest asset in the struggle for the soul of central Europe. From its headquarters at Bethel, near Bielefeld, this arm of the church reaches out to all Germany. It is to be remembered that West Germany too is in danger, for its people are constantly being bombarded by Communist propaganda, and for most of them life is so hard that they might be tempted to lend an ear to Satan. Bethel is the main center of resistance to such propaganda, as it is the main source of encouragement to the unhappy brethren in the eastern zone. Can American Protestants fail to help the Inner Mission carry on its task?

Channels for Aid Exist

Let me repeat once more: Protestantism is at stake in Germany—not only German Protestantism, not only European Protestantism, but world Protestantism. We cannot as yet make this world of ours into one world. But we can, if we will, make one Protestant world. To this end, we must give to the church in Germany our understanding and cooperation, our intercession and help.

Many channels for this cooperation are well established and approved. Church World Service and Lutheran World Service are the leading agencies for this purpose. Some denominations and Christian groups have their own work in Germany. The Emergency Committee for German Protestantism, Inc. (325 Central Park West, New York 25, N.Y.), is endeavoring to interest Americans in aiding German Protestantism without denominational or other restrictions. Its object is to assist the existing agencies and also to bring individual Americans into personal contact with needy Germans. It seeks sponsors for German congregations and for Inner Mission institutions. It will succeed if it can bring to American Protestants a clear understanding of the crucial situation of the church today, and of the fact that the crux of that situation is in Germany. The fate of Protestantism is in our hands.

Why Single Out Sex?

By Robert P. Carroll

ONE BIG REASON for declining standards of sex conduct is the prevalence of the idea that emotional conflicts and personality disorders are created by hemming in or inhibiting the sex impulse. Advocates of what may be called expressionism contend that natural tendencies, especially sex tendencies, must have full and unhampered outlet if personalities are not to become twisted and neurotic. Some of them complain that home discipline, law, religious teaching and social custom bear down particularly hard on natural sexual expression, and view this as the source of many and great evils.

A little analysis of the facts of life shows that this is not the case. On the contrary, it reveals that the expressionists seek a degree of license in one field which has no parallel in any other field.

I

Consider the child's appetite for food. It appears at birth and continues throughout normal life. This appetite requires a lot of adjustment to meet the standards of civilized existence. It is definitely hemmed in, not only by convention but also by law. The child has to learn not to grab with his hands at first sight. He must be taught how to use a spoon and presently a fork to get food into his mouth. He discovers that he may not dig into his sister's mashed potatoes. Eventually he learns that he must not steal food even if he is hungry.

Why don't the expressionists complain about these inhibitions? Who advocates promiscuity in getting and eating food, which is certainly a rather fundamental necessity? Why don't we hear the people who consider themselves followers of Freud moaning about the emotional conflicts and personality disorders created by these conventions concerning the desire for food?

The human being also seems to have a natural tendency to want a den, cave, house or apartment to live in. This tendency likewise is very much restricted, directed and regulated by custom and law. The lower animals and primitive peoples often take possession of the dwelling place of others, but in civilized society this practice is not encouraged. No matter how powerful a man may be, or how wealthy, or how great his need, the law of the land forbids him to take the home of another by force; he has to build, buy or rent one for himself. Men have become adjusted to such requirements. Even though bad housing or lack of housing causes many social problems, regulation of the homing tendency is not commonly held to be a primary cause of personality disorders.

The tendency to rest and sleep is also subject to regulations and restrictions. If a man wants to sleep he may not just lie down anywhere—on the job, on the street, in a hotel lobby. If he goes to a hotel to sleep he must hire a room and occupy it quietly, not interfering with the sleep of others. If he goes home to sleep he usually has a particular bed in a particular room. The expressionists know all this, but they do not rise up against it.

Again, there seems to be a natural tendency to acquire, to take and possess, to store up, even beyond the point of probable need. This tendency is greatly hampered, regulated and hedged about, and the powerful acquisitive impulse is kept in check by drastic penalties. True, some men steal and some men even commit murder in order to gain possession of something they covet. If they are caught they take the consequences. But the expressionists do not claim that the laws against stealing are a principal cause of personality disorders. Not even the communists permit full, free, unlimited expression of the impulse to acquire.

II

The tendency to be mobile, to crawl or walk and go places seems to be natural. This too is restricted by convention and law. In urban districts people are expected to walk on the sidewalks. If they cross the street they are supposed to wait until the green light appears. If they drive a car they are required to keep to the right, to stop on red and go on green lights, to park only in certain areas, to keep speed down to a reasonably safe level in city and country. These regulations undoubtedly cramp the ego of some persons, but nobody contends that they cause feelings of inferiority, inadequacy, guilt, shame, frustration and the like. Thousands daily violate the traffic rules, but the expressionists have not yet come out in favor of repealing them.

Judging from the Kinsey report and other books on the subject, there are more ways of expressing the sex tendency than of expressing any one of the other native tendencies or all of them combined. Yet the complaint continues that the sex impulse is wickedly restricted and thwarted. The expressionists loudly insist that the suppression of sex is the source of most of the personality disorders of adolescents and adults. How then does it happen that thousands of married persons who have a number of children are found to suffer from personality disorders just as serious as those of any other group of people? Why do many single persons who admittedly indulge in illegal sexual relations daily visit psychiatrists and psychologists to discuss their emotional disturbances?

III

It seems strange that this one native tendency must be given so much freedom while all the other tendencies are admitted to require control, restriction or regulation for adjustment to modern society. These arguments just are not good enough. Indeed, expressionistic psychology is thoroughly unsound. The more frequently a tendency is expressed, the stronger it becomes. Giving free rein to any tendency means that, instead of adjusting it to society, one adjusts oneself to the tendency, so that memory, behavior, thinking and planning all come to center around that one thing. Types of performance become habits, ever increasing in strength.

One point the expressionists overlook is the fact that glandular tissue is different from other tissues of the body

in that it does not require special exercise to keep it in order, and that it has mechanisms with which to take care automatically of excess secretion when there is any. This is true of the lachrymal glands, the salivary glands, the endocrine glands and the sex glands. Secretion may be increased to meet occasions, but all these glands make their daily contribution to the general upkeep and normal performance of the body.

In the human being, both male and female, nature has provided a way for the sexual organs to take care of themselves if not needed for procreation. But, largely through perverse teaching, false philosophy and lack of proper control, man's attention has been unduly drawn to sex until, sexually, he has become what is probably the most perverse animal in the world. Birds, cats, dogs, cattle, horses, sheep, goats, even swine do not make sport of their ability to propagate.

One fallacy of expressionism is that it is so frequently confused with catharsis, with the relief of pent-up emotions. If a person's emotions are deeply stirred so that he feels like rejoicing or weeping, let him laugh or cry, or control these impulses if the occasion demands it. If he is angry with or without cause, let him discuss the matter or do something else about it, but he is never free from the obligation to govern his temper. There are no native mechanisms through which anger, sorrow and other emotions are exempted from some effort of control.

This is true of sex relations, within as well as outside marriage. Illicit sexual relations have caused ten thousand times more problems than they have solved, and will increasingly do so as moral standards continue to sink. The idea that a person misses something if he has not engaged in illicit sex relations is a tragic error and a great evil.

Of the two sexes, the male is generally stronger in body and, among human beings, often stronger in will. It is generally the nature of woman to look to the man in her life for guidance, to have faith in his integrity, to have confidence in his decisions. She goes to great lengths—sometimes ridiculous, sometimes noble—to gain his approbation and to maintain his love. If necessary, she deserts father, mother, family, church or country to be with him. Such love has a quality of sacredness that the expressionist is incapable of understanding until he is converted from a beast to a man. The man who is so converted accepts his role as guardian of the home, defender of little children, example to youth, protector of the sacred trust of a woman's love. To such a man, marriage is a truly sacramental union, a holy estate.

Theology Needed at Toronto

By L. Harold DeWolf

THE WORLD Institute on Christian Education, which is scheduled to meet at Toronto from July 22 to August 10, will face many momentous issues. The World Council of Christian Education has been making long and careful plans for the institute. When they assemble a selected group of policy-making, program-building officials of many churches in many lands will share their problems, plans and resources.

The faith of our sons and daughters is at stake in these discussions and the organizers are keenly aware of that fact. The preliminary outline of the institute fittingly recognizes—as many local conferences have failed to do—that the basic problems of Christian education constantly involve questions of doctrine as well as of educational method. In actual fact, even problems concerning method have far-reaching doctrinal implications. A method well designed to cultivate one kind of development in faith and life may be seriously inadequate to nurture another. Most questions of pedagogy conceal problems of theology. Now that preparatory discussions are getting under way, it is proper that theologians, along with specialists in religious education, should speak their minds.

Among the acute issues of both educational and theological character which must be boldly faced at all levels, from the World Institute to the local church, are the three dilemmas to be stated here.

It seems frequently to be assumed that the alert educator will make the content and method of his teaching constantly dependent upon the needs of the pupil which are felt by the pupil himself. Some religious educators seem to assume that the content of Christian doctrine itself should be determined by such a criterion. On the other hand Jesus teaches that not a jot of God's law is subject to change. Should the felt need of the pupil or the law of God determine the content of the Christian instruction that he receives?

If the need of the pupil *as felt and experienced by him* is to be the only guide, then it is hard to see how instruction in the church school will differ from instruction by a Christian teacher in any other school. Moreover, it seems clear that the most acute needs of the child are often unrecognized by him. The task of the teacher then becomes not only that of meeting the needs already felt, but of arousing the sense of need where real need actually exists unknown to the pupil.

By what standard will these real needs be determined? Through the centuries it has been taught by the Christian church that the deepest needs of mankind could be satisfied only by Christian faith. This conviction has been arduously tested both in thought and in experience. Is it not a better guide in the determination of curriculum than the changing and ephemeral impulses of the pupil?

This writer would like to see more thoroughly explored the hypothesis that the content of doctrine and life to be taught should be determined by the faith of the church rather than by the felt needs of the pupil. It would then be the business of the teacher to arouse the pupil's sense of need for the values of this faith.

This, of course, raises the question how the content of the church's faith should be determined. Is it by biblical revelation, by ecclesiastical pronouncement, by reason, or by some combination of these? This is a theological problem which can hardly be satisfactorily solved by pedagogical considerations nor by the felt needs of an individual child or of any particular group.

God a Means or an End?

Closely related to this problem of method in determining the content of instruction is the question whether the pupil's relationship to God is to be presented to the pupil as a means or as an end. Is the pupil to think of God as a means of fulfilling the various needs of which he is conscious, or ought the pupil to understand himself as subject to God's law? In short, is he to think of God as his servant or of himself as a servant of God? Surely no believing Christian could doubt that the second alternative is the only one which is either intelligible or useful. But if this is true then throughout the process of teaching ought not the pupil to find himself confronting a realm of divine law which he cannot change? Should he not learn that he can rebel against this law, to his infinite loss, or find his life by giving himself in obedience to God?

Modern education has laid much emphasis on the need for stressing the positive values of life. That emphasis is both pedagogically and theologically sound. Salvation is by faith in Christ, not by hatred of sin or fear of H-bombs,

On the other hand, there are some evils in life which cannot be escaped even in childhood. It may be questioned whether in the effort to avoid burdening the small child with fear and sorrow he may actually have been left needlessly helpless before their overwhelming power. The religious instruction of a hundred years ago admittedly laid too much stress on sin and death. But does not the mode prevailing today stress sin and death far too little? All of us, including even little children, face the reality of evil. The tots in the kindergarten do not live continuously in the world of butterflies, bluebirds and kindness which fills most of their Sunday school literature.

No child grows very old without becoming aware of the fact that people die, and without feeling the insecurity of his own life. He feels inwardly that every funeral bell tolls for him, though this feeling may be repressed. Even the death of a cat makes him fear for his own life.

Good Only or Both Good and Evil?

If there is anywhere that a child is to gain the power not merely to evade and repress the fear of death but to overcome it, it is in the process of Christian instruction. Teaching can be given concerning death in such a way that children's fears are overcome and their faith in God's never failing love is heightened. Some carefully prepared materials are available for this purpose. Should they not be more widely used?

Similar questions may be raised about glossing over the facts of sin and judgment. Certainly it is better to stress goodness and love. The prevalence and the overwhelming power of sin are too greatly emphasized in much current theology. It is to be hoped that our children will be saved from that dismal outlook. But a child is not prepared to face the real world if he is not also instructed carefully concerning the fact that sin is here in great power and that "the wages of sin is death."

Doubtless, if instruction concerning such matters as death, sin and judgment were to be given, more tension would be created and more crises provoked in our instructional groups. But is that so alarming? One of the worst things about much religious instruction these days is that it is insipid. It involves so little tension and so few crises which have to do with the basic issues of life that it is not even interesting. If the church school is not the place to study the imprecatory Psalms, it is also no place for Pollyanna. To be sure, growth is often smooth and steady for long periods of time, and such growth seems highly desirable. On the other hand, there is many an impasse which cannot be overcome without the building up of considerable tension and the provoking of a genuine crisis. If our older religious instruction overemphasized crisis in the Christian life, has not recent instruction too often overlooked the important and even necessary place of crisis in the development of mature Christians?

Individual Redemption or the Kingdom?

What is to be the main objective guiding the whole process of Christian instruction? Obviously that must be also the main goal of the church's entire program.

We have to do here with the most important practical problem which any Christian can face. What is the supreme objective to which all other goals should be subordinate? Is it maximum development of one's self? Is it bringing to Christian fulfillment as many individuals as possible? Or is the supreme good of life more profoundly social than this?

Jesus said, "Seek ye first the Kingdom." The Kingdom of God is the total divinely established community in which God's love reigns, and in which both God and created persons experience a profound community, filled with the "unsearchable riches" which God yearns to share with his children.

But if this goal of total Christian community is to be taken seriously, the implications for everyday Christian instruction are profound. For then not the Christian individual nor many individuals, not the local church nor the denomination, but the whole community of Christian love in all of earth and heaven must be the supreme objective.

This means that the church organization cannot be made the object of supreme loyalty. That organization must rather be a means to the loving service of the entire community in which it stands. Likewise, all economic, political and social relations in our common life must be subject to critical, constructive examination from the standpoint of Christian love. Many fine studies of these problems have been presented for the use of young people and adults.

Too often, however, when the young people in our churches first confront such studies, they come to them as something so completely foreign to all that has been called religious instruction in their earlier experience that they find no connection between the essentials of Christian faith and the Christian examination of social problems. Many writers and teachers in the educational work of the church are trying to correct this fault. They can find abundant support in contemporary theology.

APRIL SURVEY OF BOOKS

A Solid Contribution to American Church History

THE FORMING OF AN AMERICAN TRADITION, A RE-EXAMINATION OF COLONIAL PRESBYTERIANISM. *By Leonard J. Trinterud. Westminster Press, $6.50.*

THE PROFESSIONAL historian is likely to become somewhat skeptical about studies that profess to be "re-examinations" of this or that aspect of the religious past—and especially when the re-examining is being done by an active member of the denomination under examination. He knows from experience that the re-examination is too likely to be only a presentation of the familiar in more or less new dress. Therefore it is refreshing to find such a study that really comes up to the promise of the title, as does Prof. Trinterud's study of colonial Presbyterianism.

This work is a re-examination in the only true historical sense—that is, a fresh scrutiny of the sources and a presentation of conclusions that make a previously widely accepted interpretation obsolete. Hereafter anyone who intends to say anything about colonial Presbyterianism will overlook this book only at the risk of having himself branded as ignorant. It is to be hoped that the denomination and the Westminster Press will insist that Prof. Trinterud carry the re-examination forward in two more volumes dealing respectively with the period between the Revolution and the Civil War, and the period since the Civil War, and that they will facilitate his doing so.

The author, professor of church history at McCormick Theological Seminary in Chicago, combines the abilities of a good historian with those of a competent theologian—abilities singularly needed by an interpreter of Presbyterianism. I know of no finer or more readable discussion of the "New Light"—that "reinterpretation of the Christian life which inspired the Great Awakening" and helped to shape Presbyterianism in America—than the author's 25-page chapter in this book.

The study is presented in two parts. In the nine chapters of Part I, Prof. Trinterud traces the several streams that flowed into the making of "a new order, an American understanding of Presbyterianism." The two chief streams were those from New England and from Ulster. "The blending of the divergent allegiances and concerns of those various Presbyterianisms became a fiery ordeal of ecclesiastical controversy and spiritual awakening."

Here the author's interpretation differs from the one that has been predominant among Presbyterian historians at least since the days of Charles Hodge of Princeton. That placed primary emphasis on the "Old Side" and "Old School" line. Prof. Trinterud argues forthrightly that, with the single exception of Francis Alison, "the clergy of the Old Side left behind them little or no lasting contribution to the Church" (p. 143), and he documents this position. For the Old Side, stressing correctness of doctrine, "the source and fountain of all true Presbyterianism lay 'at home,' across the sea" (p. 164). It proved to be recalcitrantly conservative, denying "in fact and in practice . . . to the American Church the right to a genius and character of its own." Its "supreme tragedy . . . was the moral failure of its clergy" (p. 142).

The New Side, on the other hand, born largely of the New England stream and the Great Awakening, and stressing religious experience as well as doctrine, more truly conceived the genius of the church in America and the true essence of Presbyterianism. Certainly it is made clear that, during the division of 1741-58, the Old Side was a dying church while the New Side continued a vigorous and vital Christian life (pp.150-51). Their union in 1758 might well be described as a marriage of the living with the dead. Certainly it was a "Union Without Love," as Mr. Trinterud entitles the chapter in which he discusses it.

In the seven chapters of Part II, the author tells how this American church understood and conducted its mission in the late colonial era, through the Revolutionary war, and in the years of crisis following that war. The chapter on the New Light has already been mentioned. The chapters entitled "The Colonial Church," "Threat of Anglican Establishment" and "The Founding of the General Assembly" are especially good. It will come as a surprise to many that the founding of the assembly was carried through by a relatively small group and with little general enthusiasm in the church.

A promise of what it is to be hoped will follow in succeeding volumes (as mentioned above) is given in the preface: "The Church that emerged at the beginning of the republican era was not the Church of 1758, and the early years of the 19th century were to witness a severe struggle over whether to accept the norms of 1758, or the norms of the contemporary Church."

SIDNEY E. MEAD.

This Living World

CONSCIOUS CLAY, FROM SCIENCE VIA PHILOSOPHY TO RELIGION. *By William Allison Shimer. Scribner, $2.50.*

MOST READERS will be puzzled by this title for a book essentially concerned with philosophy. Even the subtitle, on first impression, gives little clarification to this paradoxical label. A general view, by the aid of the table of contents, may help to suggest the concept intended by the title phrase.

The book is in three parts: "I. Mind and Atomic Energy," with chapters on "Life the Key to Divinity," "God as Revealed by the World," "Knowledge to Live and Die By," "The Nature and Destiny of Personality," "Group Personality," and "Unseen Personalities"; "II. Value and Religion," with chapters on "Is Anything Worth While?" "Are Religion and Church Essential?" and "How Can we Live Creatively?"; "III. Love, Death and Progress," with chapters entitled "Sex, Love and Marriage," "Uncreative Personalities," "How Recognize Progress?" "The Purpose of Education," and "Appreciation and Worship."

The author's assumption, in imputing consciousness to clay, is that the ascription of conscious life to our physical environment is justified only by "reasoning by analogy—always a dangerous tool." A decision as to whether an object is or is not conscious is reached by assuming that if two objects are alike in many observable respects they are therefore alike in another respect, even though the latter is unobservable.

When this procedure is applied to a tree or a rock crystal, the usual argument is: Since trees or rocks have no speech, no motility, and are without any apparent expression, therefore they are unconscious. However, when the analysis is made in terms of more fundamental entities, the pattern is: Since trees or rock crystals have electromagnetic energy, atoms and molecules, motion in all structural units, all parts showing definite organization and reaction to stimuli (just as I have), therefore trees and crystals are probably alive and conscious.

"Fundamentally," says the author, "everything else in this world is like me in origin, substance, basic organization and fundamental activity. Therefore I infer that everything has life and consciousness, more or less, like mine. The universal life quality of electromagnetic energy manifests itself in things or events, each with its own life unity and consciousness while at the same time it is a part of the universal unity and consciousness. This, I believe, is the most probable explanation of the source and nature of life and mind."

The author frankly acknowledges that this principle of integration is attained by the application of the tool, much used in natural science, of extrapolation from objective data to more general and more inclusive concepts. Such concepts are labeled theories. He implies, though he does not explicitly state, the question: Do the "inspired insights" of the religionists have a better basis for acceptance?

This postulate of all-pervading consciousness is used by the author as a probe by which he seeks functional significance for faith, prayer, worship, the mystical, immortality, love, marriage, freedom, personality, education, worship and ultimate worthwhileness.

Many readers no doubt will not accept Dr. Shimer's basic postulate. Even so, the reviewer anticipates that such readers may be impressed by the surprisingly consistent integration it suggests for the philosophy of natural science and the master values of religion as they are commonly listed by alert laymen.

In the preface it is stated that these arguments "are directed not at the devout re-

ligionist but to the troubled and inquiring mind." The hope is expressed that "many may find [by their aid] a unifying outlook ... that will lead to creative living that [in the end] gives personality survival beyond what we call death." The reviewer believes that this hope has a substantial probability of realization, especially by those readers who are of "troubled and inquiring mind."

B. Clifford Hendricks.

America as Asia Sees it

Mirror for Americans: Japan. *By Helen Mears. Houghton Mifflin, $3.50.*

THIS book is just what its title indicates—an attempt to interpret Japan as a mirror in which American readers can see themselves as others, and particularly as Asiatics, see them. During the war years, Helen Mears certainly could not have found a publisher or a reading public for her book. Treating of such things as are here discussed, she would then have been considered so pro-Japanese as to merit surveillance if not, indeed, incarceration.

But now it can be told! And because the tables are so turned as to make our former allies now our foes, and the Japanese our potential allies in another Pacific war, many will regard Miss Mears' revelations as important for effective American strategy in the days ahead.

Yet this book goes far toward debunking much that Americans have regarded as gospel truth about the essential righteousness of America's policies vis-à-vis Japan and concerning the heinousness of all that the Japanese did in preparation for and in prosecution of World War II. For example, on the basis of facts here for the first time so boldly and so forcefully marshaled, the author concludes: "It seems evident that Pearl Harbor was not the cause of our war with Japan but only a move in a war America and Japan were already waging against each other."

Again, as evidence that it was not primarily American horror at Japan's cruel disregard for human life in China and elsewhere which finally drove us into a punitive war, Miss Mears points out how hypocritical such arguments sound from a nation which, according to W. H. Lawrence in the *New York Times*, "burned out 158 square miles of Japanese urban industrial areas and left homeless an estimated 8,500,000 persons." As regards Japan's atrocities, the author admits that "to kill 2,000 civilians even during the hysteria of a long battle is a terrible crime"; but, she asks, "is it more terrible than the act of a powerful people, not fighting a last-ditch war but after the war had already been won, in unleashing a new weapon that killed or injured over 120,000 civilians in a split second?"

From these most aggravating comparisons, the author proceeds to economic, political and historical factors disclosing deadly parallels between Japan's national behavior and our own during the past century, and concludes that "the atom bombs which were used against the Japanese were used, not in a war against Japan, ... but in a political war against Russia." Moreover, to Miss Mears, this is the only thesis capable of giving intelligibility to our postwar policies in Japan, Korea and Okinawa. Our occupation of Japan, in particular, she regards as "a device for carrying out certain political and economic objectives which are connected with the Japanese only in the sense that they happen to inhabit some strategically placed islands."

Whether or not Helen Mears' readers are prepared to accept these and certain other equally startling conclusions from the data amassed, the facts presented are in themselves highly enlightening. Sometimes the information contained in documentary footnotes is even more disturbing than the conclusions drawn therefrom, as in the case of the *New York Times* report of Jan. 17, 1948, that "the Japanese were required to spend for homes for American civilian workers in 1947 almost four times more than their entire government expense in 1935.... A people who are not allowed to have even civilian planes were required to spend on airfields for our use about twice what they spent to run their government in the pre-1931 period."

While one can scarcely question the factual material which Miss Mears has presented in this volume, one may opine with some justification—to use her own figure of speech—that this is but an "airplane view" of what on closer investigation might warrant different conclusions. Yet one leaves the book with the uneasy feeling that there is too much truth in the author's observation that "from an army plane, Japan, like Okinawa, seems merely another American steppingstone toward Asia."

Thoburn T. Brumbaugh.

Cream from Cream

The Best of John A. Hutton. *Edited by Edgar DeWitt Jones. Harper, $2.00.*

MINISTERS seeking the way to good "sermonship" could well stop here and learn. What? These things: (1) When you begin, begin. (2) Write short sentences. (3) Avoid forms of "to be." (4) Use root words. (5) Use prefixes and suffixes sparingly. (6) In making clear your point, never deviate, nor go down bypaths. (7) See before you the man in the pew. (8) Immerse yourself in good literature. (9) Do not insist that your outline shine forth like a blazing light. (10) When you end, end.

Dr. Jones, eminent Disciple divine, has culled this best of John A. Hutton, who was a noted Scottish preacher and famous editor of the *British Weekly*. In 1923 Dr. Hutton left his Glasgow pulpit and went to London's Westminster Chapel, where he followed John Henry Jowett. These brief gems, preached through the turbulent days of the first half of this century, have the timeliness to be used in next month's *Pulpit*. The editor hopes "that this collection of sermons will introduce this master of the preached Word to many young ministers who have not hitherto known his place, prestige and power in the history of the English-speaking pulpit in modern times."

Dr. Hutton skirts the usual rules of homiletical success. He rarely quotes. He gives us few illustrations. He does not parade his literary knowledge. Common sense abounds. "The thing that makes faith faith, is that it has to stand up to a great deal of difficulty. If faith were easy, we could do very well without it." Again: "Define a prophet as a man who, in the name of God, boldly contradicts the spirit of his time."

Fred E. Luchs.

Methodist World Parish

History of Methodist Missions: Early American Methodism, 1769-1844. Vol. I, Missionary Motivation and Expansion. *By Wade Crawford Barclay. Board of Missions and Church Extension of the Methodist Church, New York, $3.50.*

THIS is the first volume in a projected six-volume history of American Methodist missions. Its appearance is an event of importance not only for world Methodism but also for American church history, for the development of mission-mindedness in America has far-reaching significance. The preparation of this series is a project of the Methodist Board of Missions, and doubtless was stimulated by the appearance of Latourette's seven monumental volumes, *History of the Expansion of Christianity*. I agree fully with Dr. Yoder's statement on the jacket, that if the project is carried out according to the author's plan it will constitute the outstanding historical work on any phase of Methodism. This reviewer was surprised to find that this most important series of volumes is not a publication of the Abingdon-Cokesbury Press, the official publishing house of the Methodist Church, and it is thereby handicapped by not having adequate facilities for its distribution.

The present volume covers the period in American Methodist history from the beginnings to the great schism of 1844. But since no treatment of Methodist activity can be understood apart from the Wesleyan influence, the book opens with an introductory chapter on the "Wesleyan heritage." Organized Methodist missions began among British Methodists, and the name of Thomas Coke stands at the head of the long list of Methodist missionaries. When John Wesley told his mother of his resolution to go to Georgia as a missionary to the Indians, she replied: "Had I twenty sons I should rejoice that they were all so employed, though I should never see them more." It does not require too much imagination to say that Susanna Wesley helped to plant the seed of Methodist missions in the heart and mind of her famous son.

The author considers, and rightly, that, although the Methodists lagged behind most of the other large religious bodies in the United States in forming a missionary society, yet the whole Methodist movement from its inception was missionary in out-

look and outreach. This approach necessitates the telling of the whole story of American Methodist beginnings. This he has done with a full knowledge of all the sources, primary as well as secondary, as a glance at the long list of references abundantly shows. In a sense, the first three chapters may be considered as threshing old straw, but this was necessary to carry out the author's plan, and it has been done with the skill of a master workman.

The last two chapters deal with the Methodist Missionary Society from its founding in 1819 to the division of Episcopal Methodism into northern and southern bodies in 1844. This story is gathered under three heads: missions to the frontier, Indian missions, and the beginnings of overseas or foreign missions.

It is appropriate, I think, to note here the author's plan for the whole series of six volumes. The series will be divided into four parts as follows: Part I consisting of two volumes, of which the present volume is the first, deals with early American Methodism, 1769-1844; Part II, also in two volumes, treats the missions of the Methodist Episcopal Church, 1845-1939; Part III in one volume tells the story of the missions of the Methodist Episcopal Church, South, 1845-1939, together with the missions of the Methodist Protestant Church to 1939; Part IV, in one volume, is entitled "World Outreach of Methodist Missions in Evangelism, Education, Literature, Cooperation, and Medical Service." When completed the project will be a noble and notable achievement in which all world-minded Christians might well take pride.

WILLIAM W. SWEET.

From the Manse

THE TOWER AND THE TOWN. *By Grace Campbell. Duell, Sloan & Pearce, $3.00.*
THEY SOUGHT A COUNTRY. *By Norman E. Nygaard. Longmans, Green & Co., $2.50.*

THE FIRST of these novels relates the experiences of a young preacher in his first pastorate. The author is a minister's wife and has had occasion to observe pastoral problems from within. Her characterizations of different types in an average congregation, and of different kinds of ministers, are full of kindly understanding and sympathy. The idea that the church is the center of a "beloved community" is well developed through the presentation of the varied happenings of everyday life as related to the church. Christian living isn't too universal and it might solve some of the problems posed to a humanity whose inventive genius and mechanical skill have enabled it to get ahead of its ethical and moral controls. This novel is a gentle reminder of the difficulties and opportunities of the church as a social and religious force. The pastor's call to the ministry as a result of his war service, his love story, his efforts as a mediator between capital and labor, and his associations with the members of his parish form the main chain of events in this story of a young man's endeavor to apply religious precepts to daily living.

Pastor Nygaard's career in Steubenville has proved that he has inherited a fair share of the old Norse fighting spirit. In this story he recounts the vicissitudes and outcome of the enduring friendship of two Norwegian immigrants and their families who came to Minneapolis around 1869, and grew with the new settlement. Their lives reveal the salient virtues and weaknesses of many of these early pioneers. Industry, thrift, self-esteem, religion, wild dreams of success, and drunkenness were characteristic. Ibsen and Björnsen have portrayed these same traits in the Norse homeland. The Americanization of these people through two generations with both the good and evil impact of life in a new and strange country is traced from their arrival to the dramatic climax in a blizzard. Their saga has the strength, tenderness and brutality of life, and is a worthy contribution to the literature of the "melting pot."

LEE E. CANNON.

Intervening Variables

THE ORGANIZATION OF BEHAVIOR. *By D. O. Hebb. Wiley, $4.00.*

AMONG psychological theorists, *The Organization of Behavior* is one of today's most talked-about books. It merits this discussion because Hebb, who is chairman of the department of psychology at McGill University, proposes a theory embracing such widespread areas of psychology as perception, intelligence, learning, motivation and emotional disturbances.

In clearing the ground for his theory, Hebb not only points out how little evidence we have to support some of psychology's most dearly held beliefs, such as our belief in psychoanalysis and other psychotherapies, but also indicates that some of psychology's basic conceptions may actually be misconceptions in the light of available evidence. A book such as this will inevitably be a point of reference for much psychological writing in the near future, if only to provoke rebuttal. However, few laymen will have enough stamina to plow through the neurophysiology of the first few chapters. In this review, therefore, my object will be to summarize in a nontechnical manner some of Hebb's crucial arguments.

The theorist striving to understand behavior can see the objective situation within which the organism behaves. He can also see the overt behavior of the organism. But the psychologist cannot see what goes on inside the organism. Because different organisms may behave differently in what objectively appears to be the same situation, the theorist is usually forced to develop certain concepts to describe these variables which intervene between the situation and the response. Psychological theories are basically systems of hypothetical relationships between the variables in the environment, the intervening variables in the organism, and the organism's varying patterns of behavior. Basically two types of constructs are used as intervening variables. Many psychologists have felt that what goes on inside man can best be described in neurophysiological terms; and since neurophysiologists are not able to tell us what happens when a man learns something, psychologists have devised theoretical descriptions of the functioning of the nervous system.

As the neurophysiologists have learned more about the way our nervous systems really work, some of the early psychologists' conceptions have been proved inadequate. In reaction to these failures, some psychologists have come to the conclusion that psychologists should not venture into neurophysiology in their theories, but should use "psychological" rather than physiological intervening variables. Hebb, however, is undismayed by the previous failures of neural functioning theories in psychology, and attempts to utilize the most up-to-date knowledge of neurophysiology and of psychology to bridge the gap between the two fields.

Basically, Hebb's theory is a "switchboard" theory of brain function; that is, it is a theory based upon the assumption that what a man does depends upon the connections of the sensory neurons (in the eyes, ears, etc.) with other neurons in the brain. However, Hebb does not postulate simple neuron-to-neuron connections, but believes that repeated stimulations set up complex "cell-assemblies" made up of many neurons capable of acting in a system and capable of facilitating other such systems. The series of interactions between these cell-assemblies constitutes the thought process. When disturbance of this normal brain organization occurs, we have the behavior of emotional disturbance, neurosis or psychosis.

Hebb elaborates these theories and applies them to problems of learning, motivation and intelligence, with some very interesting appraisals of experimental data in each field.

What implications do these theories have for those who are interested in religion? First of all, it seems to me that a psychophysiological theory such as Hebb's makes clear one of the basic assumptions of modern psychology—the assumption that behavior and neural functioning are perfectly correlated. Some laymen are misled by reports of experiments on extrasensory perception into thinking that psychology is accepting nonphysical or spiritual agents as responsible for some physical effects. Hebb says: (We assume that) "there is no separate soul or life-force to stick a finger into the brain now and then and make neural cells do what they would not otherwise." Whether or not such an assumption is justified, it is made by most modern psychologists.

Second, while Hebb points out that there are undoubtedly hereditary limitations upon the sorts of sequences of cell-assemblies which the organism can develop, he would apparently emphasize the possibility that early environmental conditions may be of even greater importance than we have realized in developing the cell-assemblies which are involved in intelligent be-

havior. As he says, "The country may be full of potential geniuses, for all we know."

Such a viewpoint reinforces the religious educator's interest in the period of early childhood.

Other implications for religion from this book are probably rather remote, for much research in psychology needs to be done before we can apply such a theory with confidence. Nevertheless, my enthusiasm has probably trickled through my attempt to evaluate the book objectively, and the reader no doubt already knows that I found the book to be tremendously stimulating.

W. J. McKeachie.

Idealism for Liberals

My Philosophy. *By Benedetto Croce. Macmillan, $3.00.*

THIS is a volume of essays by the great Italian philosopher, selected by R. Klibansky and translated by E. F. Carritt, one of that group of Oxford scholars who have done most to call the attention of the English-speaking world to Croce and the Italian Idealist school of which he is the most distinguished representative. The selection is drawn from his political, philosophical and aesthetic writings and chiefly from the later part of his career, during which he faced the menace of Fascism or contemplated its debacle. The pertinence of these essays to the problems of our day may be judged from a glance at some of the titles: "The Moral Problem of our Time," "The State as Friend and as Enemy," "An Essay on Communist Philosophy," "Political Truth and Popular Myths," "Liberty and Revolution." A reader may well expect to find many penetrating and pertinent insights in essays under such titles from the pen of one of the great liberal thinkers of our time. And he will not be disappointed. Readers of this paper will also be interested in what Croce has to say under such titles as: "Why We Cannot Help Calling Ourselves Christians," "The 'Eternal Problems,'" "The 'Final Philosophy,'" and "'Eternal Life.'"

These essays are selected from a vast output. Croce's collected works now number 56 volumes. Like the philosophic geniuses of earlier times, and unlike the professional practitioners of the present day, Croce began his philosophic career by the publication of a system; and his system became the foundation of a school. He himself says that it, like all systems, will be superseded, and that he himself has many times superseded it. But this only means that he and his disciples have maintained an active process of critical reconstruction and exploration. Amidst all the change, the central tenets have remained the same. One wing of the school, under the leadership of Gentile, bowed the knee to the Fascist Baal, but Croce and his true disciples have maintained the liberalism of the early conceptions. Their critical reconstruction of the system has been designed to direct it more strongly to the attack upon all forms of totalitarianism, scientific rationalism and decadent aestheticism. Hegelian Idealism has lent itself all too easily to the support of the contemporary forces of authoritarianism. Croce and his school are one of several movements which show that, with appropriate criticism and modification, this is not necessarily so.

Early in his career all of Croce's works were put on the *Index*, yet in 1943 it was rumored that he had joined the Catholic Church. This was a false inference from some statements in the essay, "Why We Cannot Help Calling Ourselves Christians," which is included in this volume. This essay was an attempt to provide ground for cooperation in reconstruction of a new democratic postwar Italy between the forces of religious liberalism, such as were represented in his own movement, and the Catholic Church. It argues that there was a certain historical necessity about the development of Catholicism which must be recognized and respected, even though the philosophy of the spirit must develop independently in directions which repudiate Catholic dogma and do not bow to its institutions. The essay indicates a willingness to compromise and cooperate with the church in the political rebirth of Italy, but it offers no justification for the report of the philosopher's conversion.

The hope of some English and American Idealists in the twenties that the Italian movement would revive the fortunes of Idealism in Anglo-Saxon countries is probably by now definitely dissipated. But that should not affect the welcome given to this volume of translations of some of the most significant essays by one of the greatest Idealists, who is also one of the most significant and inspiring thinkers of our time.

A. Campbell Garnett.

Sober Experts in Alcohol

Alcohol and Social Responsibility: A New Educational Approach. *By Raymond G. McCarthy and Edgar M. Douglass. Thomas Y. Crowell, $3.50.*

THE LONG promise of the Yale School of Alcohol Studies to turn out a work for popular temperance education has finally been fulfilled, and the results are not disappointing. This book is no hasty job. It is indispensable for every person concerned with education about alcohol, especially all those responsible for public junior and senior high school programs. Though it is written with public education in mind, it must not be overlooked by church school teachers and professional temperance workers.

The writers are educators. Raymond McCarthy is a former school administrator who was induced by the Yale school to desert the classroom and take over the organizing of the Yale Plan Clinic. The success of that venture need not be reviewed, but this man is still the educator and is no doubt well prepared for his specialized job at New Haven by his training and experience in the public schools. Edgar Douglass has been for many years a principal and superintendent in the schools of Montgomery county, Maryland, and one of those educators who have been set on new and fruitful paths of temperance education by work in the Yale School of Alcohol Studies.

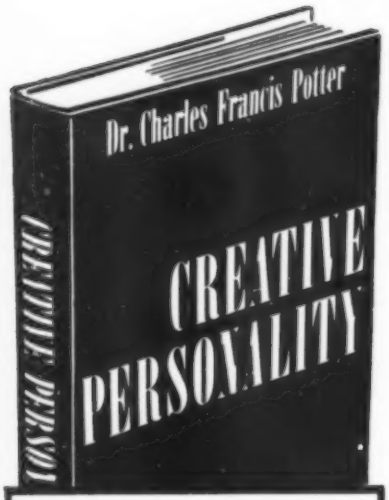
These authors are not under the great illusion which has afflicted temperance education programs in the past, that temperance can be achieved by indoctrination at the elementary level. The alcohol question must be faced by youth at the point where it becomes vital to them, in adolescent years, and in patterns which grow directly out of their immediate interests. It cannot be met with programs cooked up by adult authorities and put over on them. Chapters 9 and 10 deal with the educator's responsibility and outline procedures which ought to be highly fruitful in the future.

The task of the elementary teacher is not neglected. Important suggestions are made about that, but the writers are acutely aware of the child's problem of adjustment to an environment upon which he is completely dependent. Mere factual statements and indoctrination in negative attitudes may easily lead to emotional conflicts too serious for the child. Adolescents are ready to formulate independent attitudes, but the way these writers see the alcohol problem as related to mental hygiene and personality development is one of the best features of the work. The last two years of high school, they believe, are the most fruitful periods for classroom treatment. They are aware of the difficulties such a highly controversial subject presents to the teacher. His preparation for the task is most important. Here is a sound philosophy for the problem. The first objective must be understanding. Attitudes will emerge, those of the teacher as well as the pupils, but these are easier to evoke than to achieve understanding.

The outcomes proposed have to do with "means of solving problems" rather than the acceptance of ready-made adult solutions. The ideal of total abstinence is presented in a complementary way, but the authors are sensitive to the fact that a large segment of almost any student body belongs to the drinking culture. Their summaries are eminently fair and objective, and without argument for abstinence or moderation. Their caution takes the form of saying that drinking *may* be dangerous (p. 176).

For those who belong to the dry tradition there is one defect, the lack of a realistic recognition of the illusory and utopian nature of the current counsel of moderation. But they are writing for public education and no preachment is possible either way. Their program will succeed where much of the dry education of the past has signally failed—it will get a hearing with those who belong to that drinking culture. At this point the program can be easily supplemented, especially for religious education. The 18-point summary of current understanding of alcohol is a masterpiece (chap. 11). The outline of problems and problem-solving (chap. 12) furnishes live material for class discussions. No longer can educators dodge their responsibility by the old cliché about there being no objective materials.

This is a work for the teacher and administrator, not to be overlooked by minis-



"In CREATIVE PERSONALITY we have the answer

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ters or other public servants. It is not specifically designed for use as a textbook. I have concentrated on the last part, in which the school program is outlined. Yet the first half of the volume is an instructive summary of the historical background, basic principles and scientific data, which might be put into the hands of advanced classes in high school and college and ought to be basic material for adult education. It is unusually free of technical jargon and very well written. In only one particular does this section seem to me inadequate, that on psychological motivations, which ought to be integral in popular understanding. That is a highly speculative area, to be sure, and perhaps it is scientific caution which dictates the moderation of the statement.

Finally, I commend the chapter on social responsibility. It is an eloquent plea for a realignment of social attitudes which might bring both drys and moderationists into concerted efforts for objective education, reduction of traffic accidents, rehabilitation of alcoholics, and more rational and uniform control of the liquor business. I would supplement at one point: no one bears so heavy a burden of such responsibility as the persons who think they are moderate in the use of alcohol, unless it be those who profit from the trade. Yale Plan clinics, supported by public taxation, will never be quite adequate to discharge that responsibility. Probably the writers mean to imply all this. ALBION ROY KING.

Books in Brief

THEREBY HANGS A TALE, STORIES OF CURIOUS WORD ORIGINS. *By Charles Earle Funk. Harper, $3.50.* Even a casual reading of the dictionary—a very interesting book, even though it does change the subject so often—will disclose to anyone a wealth of curious information about the strange origins of many familiar English words. The editor of the *Standard Dictionary*, one of the most highly regarded American lexicographers and etymologists, has selected about 400 of these and not only gives the facts about their origins but tells their stories more fully than the dictionaries can. The stories often give explanations without which the etymologies would scarcely make sense. A few random examples: Glamour comes from grammar. Climate, from a Greek word meaning slope. Lumber, from Lombard. Chapel and chaplain, from Latin *cappella,* cape or cloak (that of St. Martin of Tours, which became a sacred relic with the French and gave its name to the sanctuary in which it was kept). Canary birds get their name from *canis,* dog, but more directly from the Canary islands, which the ancients called Dog islands on account of the wild dogs that were found there long before anyone noticed the birds. Miscreant first meant wrong believer or heretic. Mob is the first syllable of *mobile vulgus,* and bus the last one of *omnibus* to designate a conveyance "for all." Tribulation, from Latin *tribulum,* a threshing device, is a fine example of moral and religious teaching built into a word; it means not merely suffering but suffering that purifies. That old classic, *Trench on the Study of Words* (1852), had a beautiful section on that word.

SCIENCE AND CHRISTIAN FAITH, A STUDY IN PARTNERSHIP. *By Edward LeRoy Long, Jr. Haddam House (Association Press), $1.75.* The author modestly disclaims any new approach or any strikingly original contribution to the solution of the problems posed by the apparent conflict between science and religion. He gives a clear and well organized statement of the basic ideas that have been worked out by thinkers who believe that science and faith can live not only in the same world but in the same mind. However, he offers no mere compilation of the opinions of others. It is evident that these materials, familiar as most of them are, have been well digested in his own thinking. The course of the argument goes from a discussion of the nature and limits of science, and then of religion, to a consideration of the ways in which they may coexist and cooperate without conflict. The author gets what most intelligent Christians would consider, in a general way, the right answers. But there are many difficulties that are not ironed out and many depths that are not sounded. The boundary line between the two jurisdictions is a little too neatly drawn. The solution of the problem is a little too diagrammatically simple. But the book is brief. It is meant to be, and is, easily understandable. It will be a clarifying book for many readers.

LOVE STORY. *By Ruth McKenney. Harcourt, $3.00.* My valued technical adviser on fiction, Prof. Lee E. Cannon of Hiram College, makes the following enlightening and diverting comments: "This therapeutic contribution to the literature of happy married life runs the gamut of domestic comedy in its erratic odyssey from brathood through wifehood to motherhood. The narrative is full of hilarious gusto and subdiaphragmatic laughter. Yet the author's resilient character has also been touched by life's tragedies, serious illness in her family and the death of her beloved sister. These events she recounts with dignified frankness and without self-pity. Miss McKenney has the knack of presenting the ridiculous and ludicrous incident in a manner both personal and offhand. One absurd episode follows close on another. To get the full flavor of the humor, one should read the book aloud. The narrator's exuberant and vociferous spirit would be fittingly chastened if her daughter should be like her, and present her with the task of meeting life's problems again second-hand. That we may heartily wish for her! The Hollywood experience confirms one's worst suspicions, and the comments on psychiatry, child-education, authors' parties, and the general cussedness of many ordinary ineptitudes reveal Miss McKenney as a wit as well as a humorist. There is some genuine human philosophy in this book. The author has kindled a spark of laughter in a rather gloomy world."

W. E. G.

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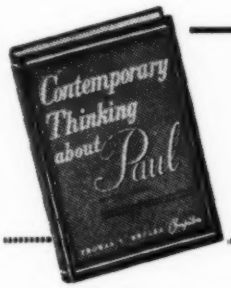

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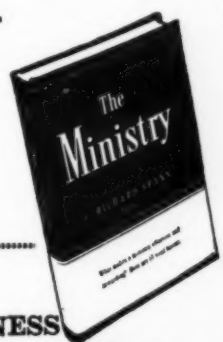

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CORRESPONDENCE

You Can Help Refugees

SIR: As the international crisis grows more tense, the number of political refugees from iron-curtain countries increases at a steady pace. Like haunted shadows in the night thousands of victims are finding their way into western Europe. They come from Czechoslovakia, Poland, the Baltic states, Hungary, eastern Germany and the Soviet Union itself.

Many of these refugees have been twice cursed—first by nazi terror and now by communism. Some have known the horror of concentration camps. Upon these tormented people falls the burden of keeping alive the spirit and possibility of democracy in their native lands.

But what can they do, stuck off in some refugee camp in Bavaria near the Czech border? Most of them are not even classified as D.P.'s and therefore receive no help from the U.N. Fortunately, there is a reliable voluntary organization set up for this very purpose. Readers of The Christian Century who are interested in the plight of these people can contact the Iron Curtain Refugee Campaign of the International Rescue Committee, Inc., 103 Park Ave., New York 17, N. Y. Among signers of a recent appeal of the committee for CARE parcels and funds are Sen. Paul H. Douglas, Harry Emerson Fosdick, Reinhold Niebuhr, Charles P. Taft and John Haynes Holmes.

Ernest Lefever.

Yale Divinity School,
New Haven, Conn.

Acheson Defended

SIR: In your editorial "Turning One's Back" (March 15), I was disturbed to read that for a while you had taken Secretary Dean Acheson's compassion for Alger Hiss to mean a secular type of "crony-ism." If we take seriously Jesus' admonition to feed the hungry, welcome the stranger and visit the sick and imprisoned, are we not obligated to show redeeming love for those who are in prison? People who are in prison may or may not deserve it. Yet even if they do deserve it, as we trust is usually the case, are we not still required to visit them? Or are we supposed to turn our back on them and write them off as lost sheep of the house of Israel?

I, for one, accept the higher motive behind Acheson's original statement. He said nothing and did nothing to indicate the contrary. I regret that even The Christian Century seemed prone to read into it the marks of "secular crony-ism."

Noble Kime.

First Methodist Church,
Shelton, Conn.

SIR: Following your editorial section through a term of years, I have found your views both broad and sympathetic. I am disappointed to find both lacking in your treatment of Alger Hiss and Secretary Acheson. Recently you placed a halo upon the brow of Chambers, an immoral man and a Communist spy, who did not "get religion" until his criminality was covered by the statute of limitations. He was the major witness against Hiss.

Now you do Secretary Acheson injustice in your issue of March 15 through misinterpretation of his words. Assuming Hiss to be guilty as charged, have God his Father, Christ his merciful Savior, the Holy Spirit his inspirer, turned their backs upon him? As you say, the public have undoubted right to judge public officials by the company they keep; but with that right goes also the obligation to judge truly, justly, even kindly. The Pharisees exercised this function in their attitude to Jesus, but not truly or justly or kindly. As to the attitude of the public to the company kept by a man in public life, judgment should depend upon the purpose of the association. Jesus did not hesitate to be alone with an adulteress at Jacob's Well. Gen. Grant shook hands with Gen. Lee, and it is not recorded that Grant called Lee a traitor. If eventually Alger Hiss be in a federal prison within my geographical bounds, I will not turn my back upon him, but will go to him. Same authority as the secretary's—Matt. 25:36.

If the secretary had been humanly shrewd instead of divinely kind, he might have been guided by another Jesus teaching, per St. Matthew: ". . . neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." That is what happened in Washington for the ends of political expediency, mostly Republican. I am a Republican, but—.

Retired Priest.

P. E. Diocese of Newark, N. J.

Hitler's Rise

SIR: Your editorial "Trouble in the Peace Ranks" (March 15) has much merit, though many pacifists would take issue with you at a number of points. I should like to raise a question about one issue—your argument that Hitler rose to power in part because of the pacifist influence. Everything depends upon what you mean by "pacifist." At one point in your article you speak of pacifism in the sense of membership in the Fellowship of Reconciliation, those who refuse to participate in any war and give themselves to a positive program for peace. In this sense there was no significant pacifist movement in Germany, or in any other European country with the exception of England. In England as well as in other European countries the decisive reasons for the rise of Hitler can be attributed chiefly to (1) an unwillingness to oppose Hitler's program for fear it would require cooperation with Russia or otherwise lead to the strengthening of the Communist movement; (2) fear of precipitating another general war. Both these emphases were symbolized by the Chamberlain-Halifax group, who were not pacifists.

A third reason for the rise of Hitler was the opposition of the Communist party in Germany to the Social Democrats and their collaboration with the nazis at crucial points in trying to weaken the power of the Social Democrats.

If you are merely suggesting that everyone is responsible for the rise of evil in the world, that is one thing. On the other hand, if you are suggesting that there is some unique contribution to the rise of Hitler's power which pacifists made, then ought you not to be more specific in making this comment?

John M. Swomley, Jr.,
Associate Secretary.
Fellowship of Reconciliation,
New York, N. Y.

SIR: It is well that your editorial "Trouble in the Peace Ranks" reminds us pacifists that we are highly inefficient. Yet our necessary involvement in war is not because of any peculiarities of pacifism but rather because we are human beings and hence imperfect. A soldier engaging in target practice under "one government engaged in war temporarily strengthens its opponent whose policies he may favor even less" because he too is human, and imperfect, and has to waste ammunition that ought to go to killing enemies. Even feeding one's aged grandmother in wartime is aiding the enemy. If militarists were perfect and not human they would all bury their grannies and send the farmers raising their food to the front.

The real issue, I feel, is your claim that were pacifists more effective we might "compound disaster." You feel pacifist influence in politics helped put Hitler into power! It would be interesting to know what you think would be our present situation politically if this nation had followed the pacifists' plan of strict neutrality and free relief to both sides in World War II.

For myself I have never doubted that the world would be a much better place than it is now.

Pomona, Calif. Franklin Zahn.

Two-Way Rub

SIR: I am decidely at odds with you concerning your March 15 editorial which you rather unceremoniously entitled "For Collaboration and Proselyting." If such conferences would provide fertile ground for conversion of non-Catholics to the Catholic faith, they would surely provide us Protestants with the same opportunity. We can't expect to propagate our faith by drawing into a shell.

Most Catholic clergy are very seldom exposed to Protestant clergymen, and if our faith is the stickiest, perhaps by rubbing elbows, some erstwhile Catholic leaders will go home with somewhat altered views of us "heretics."

Ottawa, Kan. Gerald L. Foster.

NEWS of the CHRISTIAN WORLD

Seek New Home For City Temple

High Rebuilding Costs Persuade Famous London Congregation to Consider Move to Used Building

LONDON, March 16.—It is not likely that London's famous noncomformist City Temple will be rebuilt on its old site on Holborn viaduct. Leslie Weatherhead and his officers have announced that the cost of rebuilding, in addition to whatever sum might be provided from public funds, would impose too great a burden on the congregation. They feel that an ambitious rebuilding scheme is not really necessary. Just now the congregation is crowding the Marylebone Presbyterian Church, and discussing plans to find a permanent home at the King's Weigh House Church in Duke street, Grosvenor square, near the American embassy. This Congregational church, made famous by the ministry of W. E. Orchard, has at present only a handful of members, but possesses a beautiful sanctuary and premises. If the barriers of trust deeds can be overcome, it looks as if the City Temple will find a permanent home in London's West End. The Weigh House church, founded in 1662, had on its roll of ministers Thomas Binney and John Hunter.

Dr. Garbett Restates Church's 'Essential Freedoms'

Once again Dr. Garbett, archbishop of York, has restated his views on the relationships of church and state. In a new book, *Church and State in England* (Hodder & Stoughton, 15 *s.*), he sets forth the four "essential freedoms" required by the church from the state. They are (1) the right to have a voice in the choice of bishops; (2) the right to revise forms of worship without debate in Parliament (at present changes in the Prayer Book require parliamentary action); (3) a new code of canons (the Church of England operates a code of canons promulgated in 1603; reform has begun, but the archbishop believes it could be speeded up by a general license from the state to go ahead); (4) functioning of church courts as the final authority in doctrine (now the final court of appeal in interpreting Anglican doctrine is the judicial committee of the Privy Council, whose members need be neither churchmen nor believers). Dr. Garbett believes that these four freedoms could be secured without disestablishment, a step he wishes to see avoided.

Canterbury Glad Vatican Put 'Reunion' in Quotes

The recent Vatican statement on relationships between the Roman Catholic Church and the Protestant churches within the ecumenical movement has drawn from Dr. Fisher, archbishop of Canterbury, the comment that he is glad that "reunion" as used in the document is carefully screened by inverted commas, since it is obvious that for Roman Catholics the word means nothing but submission by non-Roman churches to the jurisdiction of the pope. As such a move is not within the realm of possibility, Dr. Fisher says, the word had better not be used at all. He points out that the Vatican clearly desires "to keep a very strict control of all gatherings and discussions between members of the two communions, and to insist that the stress must always be on points of disagreement rather than on points of agreement." What Dr. Fisher would welcome is that "in charity and quietness theologians of the different churches should discuss their respective approaches and give their respective accounts of God's truth as they see it."

Former Communist Urges Churches To Offer 'Something More'

Douglas Hyde, former news editor of the Communist *Daily Worker* who has been converted to Roman Catholicism, told a group of churchmen here recently that communism breeds in the "spiritual vacuum" created by the lack of effective religion. Mr. Hyde declares that poverty and misery are not the sole causes of communism; that it claims the allegiance of youth because it demands sacrifices, utter loyalty and devotion. He says that if Christianity merely maintains an anticommunist attitude, it will lose the fight. The British Communist party loses about 10,000 members annually, Mr. Hyde revealed. However, he said, these former members do not become anticommunistic as a rule; they adopt the role of fellow travelers who in a time of crisis take the party line.

Uneasy Parliament Beset by Demonstrations on Bomb

The new Parliament is settling down to its work with the uneasy feeling that another election is not a long way off. So far the government has been able to muster majorities large enough to secure its continuance. It begins to look as if Labor may remain in office for 12 months, or at least until the party machines are sufficiently recovered from the recent election to withstand another. Demonstrations for peace and for banning of "the bomb" assail the lobbies of Parliament—indications of the fear and concern which many feel in regard to the "cold war" which may become a "hot" one. Meanwhile, the seemingly concerted silence of the churches on the bomb is taken as a sign of either weariness or frustration.

And So Forth

Kathleen Bliss, formerly editor of the *Christian News-Letter,* has been named editor of *Mothers in Council,* organ of the Mothers' Union, the women's organization of the Church of England.

The case of Seretse Khama, young Bamangwato chief who married an Englishwoman, continues to stir wide attention (see The Christian Century for March 22, p. 357). Everyone realizes that by suspending Seretse from exercising his powers as chief for five years the government has laid itself open to the charge of high-handed action to appease the Union of South Africa and ease the tension between its racial policies and those of British African territories where there is no color bar. The case is likely to inflame antiwhite feeling throughout Africa. CECIL NORTHCOTT.

Virginia Rejects Antisegregation

General Assembly Kills Bill Supported by Church and Civic Groups—Sprunt Lectures Given at Union

RICHMOND, VA., March 21.—The recent biennial session of the Virginia general assembly was as noteworthy for what it did *not* do as for what it did. It failed to pass the antisegregation bill which had been vigorously supported by the state council of churches and the Protestant ministers' association as well as by many civic organizations. It postponed for at least two years repeal of the state poll tax. It refused to vote the $1 million asked for increase of public school teachers' salaries on the ground that the money could not be provided, although it found $45 million for erection of school buildings without requiring participation by county and municipal authorities. (The argument was that the building costs could be paid from a special fund, while the money for increased salaries would throw the current fund out of balance.) The assembly refused to permit taxpayers to take credit on their state returns for taxes paid the federal government, as is done in most other states, and to reduce the tax on wholesalers, which is higher than that in competing seaboard states. It appropriated $600,000 for the state tax commissioner to use in employing investigators to hunt down citizens who may have covered up taxable property or income. The religious complexion of the combined houses of the assembly was as follows: Methodists, 40; Episcopalians, 35; Baptists, 28; Presbyterians, 19; Disciples, 6; Congregational Christians, 2; Lutherans, 2; Roman Catholics, 2; Friends, 1; no church, 4.

Seminary Sponsors Annual Lecture Series

Opening the annual Sprunt lectures Feb. 26-March 3 at Union Theological Seminary, Presbyterian, U.S., institution here, Roland H. Bainton, professor of church history at Yale Divinity School, declared that the church itself must take some responsibility for the intolerance in the world today. Speaking on "Calvinism and Liberty," Dr. Bainton traced the spirit of intolerance from the Spanish inquisition under Torquemada through Luther's struggles with the Anabaptists in Germany and Calvin's Holy Commonwealth in Geneva. He said that the "principles making for liberty" did not rise in Protestantism until later. In a second lecture Dr. Bainton declared that human life has again become cheap. "A people who talk coolly about Nagasaki and Hiroshima and new bombs to burn an entire population still condemn Calvin for burning a man to the glory of God," he said. "We say we do it for civilization."

British Minister Takes Part in Series

In another lecture in the Sprunt series, Norman Dunning, British lawyer, minister, president of Haworth Hall at University

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College, and an R.A.F. squadron leader during World War II, declared that Christianity as a religion stands or falls with the resurrection of Jesus. "The appearance of Christ after the first Easter might be such evidence," he said. "But the most conclusive word is the unchallengeable evidence wherever Christ becomes alive in a human life." Dr. Dunning said that perhaps the outstanding thing modern scholarship has done for the Christian church is to establish the historicity of Jesus beyond reasonable doubt. Concluding the lecture series, James A. Jones, pastor of Myers Park Presbyterian Church, Charlotte, N. C., declared in his address that the church has not "come to grips with the active and available power of the Holy Spirit."

Richmond Catholics Concentrate On Mixed Marriages

By direction of Bishop Peter L. Ireton, the subject in all Roman Catholic churches in the diocese of Richmond on a recent Sunday was mixed marriages. Said Fr. Leo J. Ryan of Sacred Heart Cathedral: "The law of the Catholic Church is Catholic marry Catholic. In many places, as in Virginia, this law cannot be enforced because the percentage of Catholics to non-Catholics is out of proportion. When a Catholic wishes to marry a non-Catholic, he asks for a dispensation from this law. The church says 'yes,' but with conditions. . . . Why does the church insist on these promises? . . . From centuries of experience, two facts stand out clearly and unmistakably: that in most mixed marriages the faith of the Roman Catholic party becomes weak and the religious education of the children is neglected. . . . The church does not make laws for non-Catholics. In fact she accepts marriages between non-Catholics as valid. But when a non-Catholic chooses to enter into a marriage contract with a Catholic, then he comes under her law. . . . The sacraments, including marriage, have been entrusted by Jesus Christ to the one church he built upon the rock. One may not agree with the position of the Catholic Church, but that is her position, and you will admit that she acts logically."

Jewish Temple Host to Richmond Ministers

On March 15 Temple Beth Ahabah was host to the Richmond ministerial union at a luncheon served by the temple sisterhood. Rabbi Norman M. Goldburg of Atlanta, brother of Rabbi Ariel L. Goldburg of the host temple, who is a member of the union, addressed the group on "What Judaism Was and Is." He presented the several schools of interpretation in ancient times among Jewish scholars, indicating that then, as now, there were marked differences between the strictly orthodox and the liberal synagogues. He pointed out that much of modern Protestant ritual and observances is an adaptation of the Jewish synagogue service, and said that he uses the New Testament for study and often quotes from it. At the later business session of the union, the final report on the recent Richmond preaching mission showed that all expenses, around $12,000, had been met, with $1,000 still in the treasury. The union voted to send to Pres. Truman a protest against continuing an ambassadorial representative to the Vatican, and to invite Toyohiko Kagawa to address the people of Richmond next fall.

F. W. Burnham.

Study Roles of Church, Labor

200 Delegates from Religious Groups and Unions Ponder Relation to Social, Economic Problems

Cincinnati, March 22.—"Boldly working together, we can change the world." With this challenge before them the 200 delegates to the annual Religion and Labor Conference have deliberated here for the past two days. They represented Protestant, Catholic and Jewish bodies and many of the major labor unions. The conference was sponsored by the Religion and Labor Foundation, which maintains headquarters at New Haven, Conn.

There was no sense of complacency. The mood was set by Prof. Kermit Eby of the University of Chicago when he charged the conference to build a "pure ethic, internalized, not based on expediency." Without this ethic, he pointed out, we are futile. "The H-bomb was built on an assumption . . . that those who do not believe cannot be brought to belief and must be destroyed before they destroy us. This is the negation of fear, which makes us spend too much time looking under the bed for Communists . . . I would rather the Communists would have to look under the bed for us."

As an example of this negation of fear Prof. Eby cited numerous speeches given before a recent conference of Christians and Jews admonishing us to treat our minorities fairly. "Was it because this is the cornerstone of our democratic tradition?" he asked. "No . . . we would need our Negro and Jewish brethren to repel the thrusts directed by those creatures of darkness, the Communists. In the name of God, must we close ranks only in crusading against the infidel?" We are, Prof. Eby concluded, permitting our means to be corrupted by the ethics of those we oppose.

'The Only Universal Force'

Donald Soper, minister of the West End London Mission and principal speaker at the conference, declared that we must make a road along which men may walk to the Kingdom of God, and that we must walk in penitence. "The church must speak in the language of the people, not in the platitudes of theoretical theology," he said. "The Communists talk in practical terms; is it any wonder that men in misery turn to those who talk to them in terms of that misery? We must be articulate in presenting the Christian gospel of brotherhood.

"If we are to be effective, we must first . . . set for ourselves a vision of a world family, go to God in prayer and then strive to give to each according to his needs. Second, we must learn again the sense of universality, the universality of the Christian faith. The Communists have this sense of universality, based on the mistaken notions of dialectic materialism. We too must affirm universality, that of the Christian doctrine. We cannot believe that what is good on Sunday will not work on Monday, that what we hold in the temple has no meaning in the market place. This principle of universality will find its ultimate realization in world government, the neighborhood of mankind.

"Third, we must destroy the laissez faire machine, run on the fuel of greed and misery. The 'welfare state,' a term we British have borrowed from you, is built to run on brotherhood and good will.... We are not afraid of the word. If religion can be the spark of this machine we will have spiked the guns of Marxian philosophy.... The role of religion is to provide the moral dynamic, the philosophical drive, the personnel for the labor movement. The church is the only universal force. We must say what we mean, make inclusive for all the gospel of fulfillment, seek the welfare of the least. It is hard work, but our children will rise up to bless us."

The same theme was repeated by labor leaders in simpler terms. They declared that the spiritual need of man is as important to him as the need to fill his stomach. Said John Ramsey, C.I.O. director of community relations and labor chairman of the conference: "It is time that the churches evangelize. We of labor can contribute much to the church, but we have spiritual needs also, which the church must meet."

On Foreign and Domestic Scenes

In such a spirit, the conference divided into commissions to study the relation of religion and labor to the problems of social and economic planning, legislation, discrimination, agriculture, the cooperative movement and peace. It would be difficult to evaluate the work done by all these commissions, but the nature of their deliberations may be measured by noting the following resolutions which came out of them:

"(1) The U.S. should give every consideration to any proposals for peace made in the United Nations. (2) An international police force under the U.N. should be established. (3) The U.S. should take the lead in multilateral disarmament, the outlawing of the H-bomb and biological warfare, with provision for full U.N. inspection. (4) We must move rapidly in the direction of world government. (5) We should immediately recognize the present Chinese government, because it controls the mainland of China, has the support of most of the Chinese people and has been moderate in its treatment of missionaries. It would be expected that this recognition would involve the exchange of nonmilitary goods, freedom of travel and [dissemination] of information. (6) We should press for the rapid granting of independence for all colonial peoples.

"(7) The Taft-Hartley law must be repealed and an equitable law provided, perhaps through the agency of a voluntary meeting of responsible labor and business leaders. (8) We support the principles of the National Health act, of regional authorities such as the TVA, and of federal aid to education. (9) The problems of discrimination must be met by immediate enactment of F.E.P. legislation and antilynching and antipoll-tax laws. (10) We support the principle of the Brannan plan. (11) The cooperative movement as a check on the laissez faire system must be encouraged through education through the schools, the church and labor unions. (12) We cannot escape the necessity for economic planning. The problem is not planning, but by and for whom this planning is done. (13) We support such legislation as is represented by H.R. 6000 (increase in scope and payments of social security), S.110 (setting up a labor extension service like the existing farm extension service), S.2246 (provision for cooperative housing) and the Kilgore-Ferguson displaced persons bill."

Such a program as is envisaged by these resolutions would seem presumptuous were one not aware of the conference's humility and feeling of inadequacy to solve the problems thrust forward by the urgency of the day. An observer is bound to conclude that the program *is* presumptuous, but in the sense that the Christian faith is presumptuous—"God willing, we can do nothing else."

An Award to Mrs. Roosevelt

The Religion and Labor Foundation's annual award for social justice was given to Mrs. Eleanor Roosevelt. In previous years the award was made to Fiorello LaGuardia and to Robert Wagner. The citation to Mrs. Roosevelt spoke of her courage and of the fact that she has never "lost the common touch."

In a way, the qualities ascribed to Mrs. Roosevelt define the impression this conference made upon observers. It revealed itself as a fellowship of Christian men, highly personal, without the formality and the protocol of larger groups which officially represent the churches or the labor unions. It is this personal element which

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differentiated the conference from the recent Detroit Conference on the Church and Economic Life sponsored by the Federal Council of Churches. Here at Cincinnati the delegates were unfettered by denominational or union responsibilities. Contributing to the feeling of communion was the participation of members of the Catholic, Protestant and Jewish faiths.

Courage was certainly displayed by the conference. As Prof. Eby put it, "our historic role is that of the gadfly." There was a realization that the conference had as its function the expression of "an informed, unafraid conscience" for both labor and religion, leading to the assumption by those bodies of their full spiritual and social responsibilities. Many who attended the sessions acknowledged that the conference served as a troublesome conscience which will not let them sink into apathy or into fear and failure to meet their Christ as he walks among men in the market place.

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Latvian D.P.'s Find Places In American Arts

The National Lutheran Council reports that a number of Latvian D.P.'s who have found new homes in the U.S. and Canada have already made their mark in the arts. Janis Kalnins, now organist and choir director at St. Paul's United Church, Fredericton, N. B., who formerly was conductor of the National Opera of Latvia, won the $250 prize offered by the Canadian Broadcasting Corp. for musical settings to Canadian poems. The Vancouver Symphony recently performed one of Kalnins' prewar compositions which had been supposed lost but was discovered last summer by the symphony director in a Viennese collection. In New York the public library recently sponsored a one-man show of the paintings of Ludolfs Liberts, a Lutheran who formerly was a professor at the Latvian Academy of Arts. In Halifax, several former Latvian opera and ballet stars are members of the Nova Scotian Citizens Opera Co., Canada's first permanent organization of its kind, which will start regular performances in May.

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Protestants Send Appeal to Franco

Spanish Minority Lists Changes Needed if 1945 Proclamation Is to be Implemented in Fact

LE CHAMBON-SUR-LIGNON, FRANCE, March 18.—On Feb. 15 the Protestants of Spain addressed to Gen. Francisco Franco a statement setting forth the difficulties they must undergo in exercising their faith, and petitioning for measures to alleviate those difficulties. In the first part of the document they explain how they have been unable since 1939 to make personal contact with the ministry heads who could solve their problems. They acknowledge that after the proclamation of the *Fuero de los Españoles* in July 1945, several ministerial orders permitted the reopening of evangelical worship centers and the inauguration of a few new ones. Since then, however, interpretations of Article 6 of the proclamation by various local authorities and the absence of necessary enabling statutes have proved that the *Fuero* is not sufficient to guarantee the "rights and duties" of the Protestant minority. They point out that they speak as Spanish citizens, and that their number is far greater than the official figure of 2,000. There are more than 2,000 Protestants in the Barcelona area alone, they say.

Ask for Specific Privileges

The Protestants then list 10 measures complementing the statutory laws affecting them as a minority which they believe should be promulgated and applied uniformly throughout the nation: "(1) Precise provisions dealing with the reopening and inauguration of places expressly intended for Protestant worship such as will leave no room for doubt in the minds of local authorities. (2) Guarantees that [Protestants] may celebrate their services without hindrance or disturbance. (3) Authorization to celebrate . . . services in private houses where there may not be another convenient place, notifying the authorities beforehand. (4) Permission to print Bibles, hymnbooks and other devotional and theological literature, produced with that due respect for other denominations which now predominates among the Christian confessions, and for use only in churches. (5) Reopening and establishment of schools for the children of Protestant families. (6) Respect for the conscience of Protestant school children and students frequenting educational institutions both public and private. (7) Guarantees of the authorization of civil marriage when it is solicited by members of [Protestant] churches."

For Civil Rights Without Conditions Imposed

The petition continues, asking for: "(8) Right of the Spanish Protestants to claim public social assistance without there being imposed conditions either expressed or tacit which it would be impossible or grievous to their consciences to accept. (9) Exemption from Catholic practices for Protestants subject to military or penal jurisdiction, and

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extension to them of the right to receive the spiritual assistance of their pastors. (10) Guarantees [to Protestants that they may] bury their dead with the celebration of a religious service in the civil cemeteries, and [where civil cemeteries do not exist] absolute guarantees that their places of burial may have at least a minimum of appropriateness, and shall not be profaned." The petition to Gen. Franco ends with expression of the conviction that granting the privileges asked would not only ease the difficult situation of an important religious minority, but would render "inestimable service to the interests of the entire nation."

Madrid Newspaper Publishes Catholic Stand

Some idea of the difficulties to which the Protestants referred in their petition may be gained from a 14-column article by a Roman Catholic priest, published the same week in the Madrid newspaper *Ya*. Titled "Religious Liberty in Spain," the article is apparently the official Roman Catholic answer to charges in the international press that religious liberty is denied in Spain. The writer quotes from the Concordat of 1851, which he says has never been disavowed: "The apostolic Roman Catholic religion, to the exclusion of all other cults whatsoever, continues to be the unique religion of the Spanish nation . . ." No "dogmatic religious tolerance" is thus possible, explains the writer, for error has no rights, but "political tolerance" is permissible when circumstances render it advisable. The presence of non-Catholic foreigners in Spain in the past century, while not establishing any "dogmatic right" to tolerance, has led to their being permitted to exercise their faith in private; this liberty, however, cannot be extended to any public manifestation whatsoever.

Protestant Growth Leads to Abrogation of Article 6

If a mere handful of Spanish citizens have joined these "foreign" churches, says the author of the *Ya* article, they have no right to do so, but are permitted to do so only by forbearance. In any case, they are "negligible in every sense, people of no culture or financial means, commonly attracted by handouts." "It is a fact," he continues, that since the present government granted liberty for the private practice of non-Catholic religions (Article 6 of the *Fuero*) "Protestant propaganda in Spain has been intensified on a great scale." Hence the government and the hierarchy have been forced to "denounce all such abuses in principle and in fact, reminding all Spaniards that the political tolerance of the private practice of dissident forms of worship is in its intention merely a courtesy extended to foreigners." "All evangelization [proselytism]," he concludes, "is strictly illegal."

French Reformed Church Alters Baptism Rules

The French Reformed Church has just published the eagerly awaited conclusions of its commission on baptism. They are being studied by the churches of several neighboring countries likewise concerned about abuses of infant baptism and the consequent formalism of church membership. The report reaffirms the legitimacy of the historic Huguenot and Calvinistic practice of infant baptism as the sign of divine love which can precede the first evidences of Christian conviction. But for the first time the French Reformed Church also recognizes two other positions as legitimate: that baptism may be reserved for properly instructed catechumens, and that it may be reserved for mature believers capable of making a profession of faith. Thus parents may choose, after consultation with their pastor, whether their child shall be baptized or "presented," and no church will refuse to any believer any of the positions and practices above stated.

French Protestants Unenthusiastic Over Vatican Statement

The Vatican's Feb. 28 announcement of regulations governing doctrinal conversations between Roman Catholics and non-Catholics was received with little enthusiasm by French Protestants. *Réforme*, well known Protestant weekly, said it is evident that the Vatican "can no longer deny the

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reality of ecumenicalism." The unofficial and unauthorized contacts between Catholic professors, priests and seminarists and their Protestant counterparts in France are widely believed here to have prompted the Vatican announcement. It is felt that by authorizing such contacts but requiring specific permission from the bishops in whose dioceses such meetings are held, Rome means to keep under control the deep ecumenical impulses of some of her most able leaders.

Gounelle, 'Washington Gladden Of France,' Dies at 84

Pastor Elie Gounelle, who died last month at the age of 84, was the Washington Gladden of French Protestantism. Raised in a Methodist parsonage, he was not only a fiery preacher of practical Christianity but also an able journalist. In the early 1900's he founded the *Revue du Christianisme Social* and for 35 years served as its editor. It is still one of Europe's keenest publications in the field of social Christianity. Gounelle founded "Solidarité," the first church social settlement house in France, among the weavers of Roubaix. Toward the end of the 19th century he helped found the "White Star," a crusading league for the promotion of higher standards of personal morality. In the mining town of St. Étienne he continued the social pioneering begun by Pastor Louis Comte in the then novel "Children to Mountains" plan which found summer vacation homes in the Chambon region for thousands of slum children. Amid the bitter sectarian struggles which racked late 19th century French Protestantism he was the leading spirit of the "Movement for Social Christianity," which has been in large measure responsible for France's contribution to the ecumenical tradition of Christian unity.

Expect Continued Communist Strategy of Disunion

The feeling is widespread that France will be pushed hardest of all the western European countries by the Cominform this year. In the National Assembly, Communist deputies have violently preached sabotage in the munitions industries and at the docks where the first American arms under the North Atlantic pact are due to arrive. Conscientious Christians of all classes, knowing that the mass of workers are hardly earning subsistence wages, dislike being maneuvered into the position of seeming to oppose workers' interests because they must oppose the largest workers' party, which is Communist-dominated. Some believe that the Communist strategy is so to imperil the security and economy of the nation as to force authoritarian measures upon the government. Given French individualism and love of liberty, such a strategy is calculated to throw the support of millions of voters to the Communists as the party of opposition, peace and freedom.

HOWARD SCHOMER.

Young People to Work for Japan University

Young people of the U.S. and Canada are to join forces in a campaign April 16-25 to raise funds for the Japan International Christian University.

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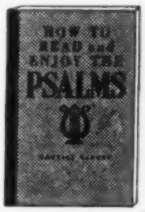

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New York Churches' Joint Visitation Drive Effective—Release Study of Negro Farmers in South

NEW YORK, March 22.—More than 2,000 new members have already been added to the membership of the area's churches as the result of the home visitation evangelism campaign carried on during the past week under the sponsorship of the evangelism committees of the Bronx, Staten Island and Brooklyn divisions of the Protestant council of New York. Indications are that final figures will pass the 4,000 mark. Over 150 churches of 19 denominations cooperated in the effort, which was part of the national United Evangelistic Advance program for the city. Leaders were supplied by the Federal Council's department of evangelism. More than 1,200 workers paid visits to prospective members each evening.

Survey Attitudes of African Students in U.S.

Most of the 410 native African students now in the U.S. came inspired by a desire to aid their homelands toward independence or to better the lot of their countrymen. This is the conclusion of a survey made by the British and U.S. governments with funds supplied by the Carnegie Corporation. The report on the survey was released Monday by Channing Tobias, president of the Phelps-Stokes Fund. It reveals that the "rigid pattern of segregation" in the south creates an undesirable atmosphere for the foreign students. Some of them were reported as being "very much embittered by the treatment they received right here in New York," and many others said they could see little difference between segregation in the south and discrimination in the north. The average African student was found to be distressed at American ignorance about Africa.

Survey State of Negro Farmers in South

In a report issued here this week, interviewers who made a six-month survey of 1,542 Negro homes and 570 Negro churches in rural counties of Alabama, Florida, Mississippi, North Carolina, Tennessee and Virginia for the Phelps-Stokes Fund and the Home Missions Council revealed that they found poverty, illness, substandard conditions and segregation. But they also found signs of hope, particularly in the accomplishments of the federal Rural Electrification and Farmers Home administrations. They found electric lights in most of the churches and schools, in 7 out of 10 Negro farm owners' homes and in more than half of the tenant farmers' houses. Through the FHA Negro tenants can borrow money to buy their own farms, but in most cases, the surveyors found, white neighbors must help them get such loans. In the area surveyed there were only 357 Negro county agricultural agents as against 2,143 white agents and their assistants. Fewer than half of the 1,147 farmers interviewed had received any help from county agents during the past year. Interviewers suggested that since there are an average of 30 Negro ministers in each county, and since most of them come from the farm, they might cooperate with county agents in leading their people to better farming practices. Recent news reports indicate that in the cotton growing areas of the south the plight of the Negro sharecroppers has taken a turn for the worse this spring. Bad weather during the growing season left many families in debt at the end of the year. The mechanical cotton picker and the 1949 Cotton Acreage act, shifting production from large plantations to smaller farms, have thrown thousands out of work.

Laymen's Movement To Expand

At the annual meeting of the Laymen's Movement for a Christian World, held here the past week end, the board of directors was authorized to name a membership committee to expand activities in the U.S. and Canada. Discussion at the sessions centered around the theme, "A Businessman's Research into Christian Living." Representatives of labor and management attempted to find the way to just settlement of labor disputes. Wallace C. Speers, vice-president of James McCutcheon & Co., chairman of the movement, defined its principles as "essentially the Golden Rule." "We believe that there is a pattern of workability for individuals, the community or any form of human activity contained in the laws of God for human conduct," he said.

Japanese Organist Seeks to Rebuild Program

"Music, especially church music, can work a great deal for peace," Prof. Eisaburo Kioka of Tokyo told friends here this week. "People of all countries can understand each other through the universal hymns." Prof. Kioka studied in the U.S. for six years, returning to Japan in 1926. He was eager to see Christian sacred music incorporated into the life of his country. He obtained organs for churches there, installing many of them himself and training the men to play them. In World War II all but two of the 23 organs then functioning were destroyed by bombs, and more than 20 of the organists Kioka had trained were killed. Now he is seeking to re-establish his program. He hopes to obtain two or three organs to take back with him.

And So Forth

Bernard A. Confer, administrative secretary of Lutheran World Relief, was elected chairman of CRALOG (Council of Relief Agencies Licensed for Operation in Germany) at its annual meeting here recently. Mr. Confer succeeds Wayland Zwayer of Church World Service, who was named vice-chairman.

C. O. Granlund was installed Sunday at Gustavus Adolphus Lutheran Church, Manhattan, as dean of the eastern extension of the Lutheran Bible Institute in Minneapolis. He was formerly pastor of Salem Church, Bridgeport, Conn.

The final session of the 10-week Central Manhattan school for training in Christian leadership was held Monday evening. Over 500 credits were issued by the International Council of Religious Education to students who completed courses. The registration of 470 represented more than 20 denominations.

J. HENRY CARPENTER.

German Books on Theology Appear

After 10 Years, Publishers Again Make New Titles Available—Resume Issuing of Art Prints

MAGDEBURG, GERMANY, March 17.—After a 10-year interruption, well known German theological journals are again appearing, and publishers are taking part of the risk involved in issuing new books on theology, hoping that church authorities and relief agencies will help out. The books do not come up to prewar standards in paper and binding, but their content is remarkable. The first volume of Heinrich Vogel's extensive *Christologie* has been issued by Chr. Kaiser, Munich. The author is a professor at the University of Berlin and lecturer at the church college in the same city, a position he held even when the institution was illegal under the nazis. His point of view is that of a confessing theologian, perforce critical of other types of Christian theology and philosophy. His style is able though somewhat long-winded (some sentences run to 14 lines), and often complicated and abstract. German students of both east and west, as well as their fathers, are glad to have such a detailed and reliable book on the subject.

Stauffer, Gogarten Are on Publishers' Lists

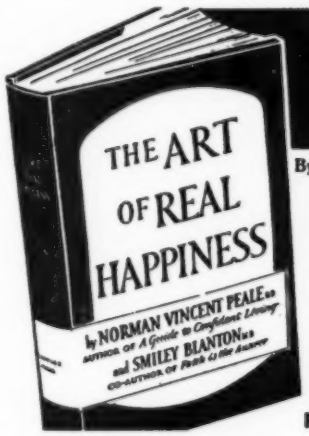
Ethelbert Stauffer, a member of the Lutheran faculty of Erlangen, which called him from Bonn, has come out with a new edition of his *Theologie des Neuen Testaments*. This standard work was first published in 1941; it was ready earlier but publication was prevented by the nazi authorities. It is a precise and accurate, interesting and readable book, and is up to date, referring to German, British, American and Scandinavian publications along the same lines. Stauffer is also the author of a series of historical sketches, *Christus und die Cäsaren*, written during his war service. Among other important new publications are two books by Friedrich Gogarten: *Die Verkündigung Jesu Christi* and *Die Kirche in der Welt* (Lambert Schneider, Heidelberg). The author was at one time closely associated in the field of dialectical theology with Karl Barth, then decided to go his own way. In his new book Gogarten declares that in the Bible the historical and personal reality matters, not the mythical. Therefore, he says, a translation from the mythical into the historic-personal is necessary—a task he sees as one to demand the time and strength of a whole generation of theologians.

Sees Renewed Struggle Ahead for Church

In the *Pastoralblätter* edited by Erich Stange and published at Stuttgart, Dr. Harms of Detmold reviews the religious and cultural situation in Germany in the past five years. "Is the armistice offered to the church after the Hitler system collapsed to be ended?" he asks. "It must be realized that the opportunity seems to have passed, and that there has been no general return to the church. . . . The same contrasts which brought about the sharp clash between the ideology of National Socialism and the preaching of the gospel are beginning to regain their former strength. . . . The church's enemy may have changed his name. It seems inevitable that out of today's fog of despair and helplessness a new stage of conflict between the church and its enemies will arise." Dr. Harms writes out of his knowledge of conditions in the western zones; similar remarks could be made about the situation in the east.

Famous Prints of Old Masters Again Available

In Munich the Piperdrucke Co. is again producing its color prints of famous European paintings old and new. These prints are amazing approximations of the originals, and the choice available is wide. When this



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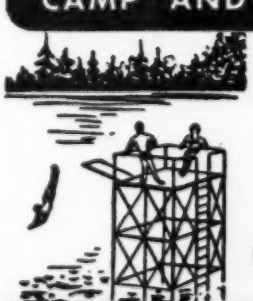

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correspondent was an instructor in the history of art, he found it possible to build up an entire exhibition for his courses from the Piperdrucke catalogue. Newest additions to the list are Cranach's "Princess Elisabeth of Saxony" and a Pissarro landscape. More than 150 reproductions of paintings by such old masters as Raphael, Titian, Dürer, Holbein and Rubens are to be had, as well as samples of the art of Van Gogh and other 19th century painters and a few Russian icons.

Traditional vs. Modern Styles In Bible Illustration

A number of painters and sculptors prefer to illustrate the Bible in the traditional manner. They do not worry about following modern trends, but are content if the masses of Christians for whom they work are able to appreciate what they produce. Other artists believe that church art should keep up with current styles. Rudolf Schäfer has just published a new series of biblical pictures (Württemberg Bibelanstalt, Stuttgart) in the traditional manner. At the same time, a volume containing chapters from Isaiah illustrated by 10 large woodcuts in the modern manner by Wilhelm Gross has come from the presses of the Evangelical Bible Society, Berlin. It is likely that Schäfer's work will be more pleasing to the majority of Bible readers (perhaps even more so in the U.S. than in Germany!), while Gross', which probably rates higher from the artistic point of view, will prove not too popular.

And So Forth

The Protestant student congregation at the University of Halle is trying to help those of its members who need economic assistance. It has asked former Halle students to help it in its work.

In 1949 the last two German ministers permitted to work in Silesia, now under Polish control, held 141 services, taught 210 confirmation classes, confirmed 120 children, baptized 110 boys and girls and administered communion to 4,353 members of various congregations.

In Saxony, party officials are demanding that certain church leaders who are not members of the National Front give up their ecclesiastical posts.

Almost all the cities and towns of Saxony —even places of no more than 3,000 population—are planning celebrations in honor of Bach, the great master of church music.

The coffin of Immanuel Kant in the crypt of the destroyed Königsberg Cathedral was recently opened and robbed by looters.

SIEGFRIED SCHARFE.

Finnish Radio Reinstates Religious Program

"Religious Question Box," popular radio program, has been reinstated by the new head of Finland's radio enterprise. His predecessor, a Communist, had been forced to withdraw from her job as the result of the flood of protests from all over the country which greeted her refusal to pay attention to the questions on religion sent in by the listening audience.

American Legion Launches 'Go to Church' Drive

The American Legion on April 16 will launch a "Go to Church" drive in local

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communities. In calling on the organization's 17,398 posts to "take the initiative in a nationwide movement to bring America closer to God in the face of the perils of a superatomic age," National Commander George N. Craig welcomed the cooperation of other groups, adding that the legion would "gladly accept the continuing leadership of our churches."

The Church Roll

The National Council of Presbyterian Men has added three laymen and a clergyman to its full-time staff to assist in the development and programs of local chapters. They are Rev. Jay Luman Bush of Detroit; Gordon H. Price of Bloomfield, N. J., for the eastern states; Hal McNutt of Stillwater, Okla., for the central states; and A. O. Dech of Philadelphia, who will move to Seattle to direct field work in the west.

Harold H. Baldwin, executive of the presbytery of Rochester, N. Y., has been appointed secretary of the department of city and industrial work of the Presbyterian, U.S.A., Board of National Missions. He succeeds Jacob A. Long, who has joined the faculty of San Francisco Theological Seminary, San Anselmo, Calif.

Recent deaths in the field of religion: Frank Garrett, for 34 years before his retirement in 1932 a missionary in China for the Disciples of Christ, for seven years a professor at Union Theological Seminary, Nanking, and a founder and director of the University of Nanking, at Everton, Ark., March 9, at the age of 82. . . . Jennie Christ Knubel, a founder of the Lutheran Deaconess Motherhouse in Baltimore and widow of Frederick H. Knubel, first president of the United Lutheran Church, on March 18, at the age of 77. . . . Elmer T. Thompson, director of Philadelphia's International House and formerly a missionary in Japan for the Northern Baptist Convention, on March 20, at the age of 57.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Black Hand (MGM) *Melodrama.* Depredations by remnants of "Black Hand" gangs transplanted from Italy among frightened immigrants in New York slums early in 1900's. They are finally overcome by efforts of a few brave souls who refuse to be terrorized. In form, a gangster melodrama. But in spite of oversimplification it is more than that—a *sensitive portrayal* by able cast of the insecurities, misery, frustrations of early immigrant groups in our crowded, indifferent cities. **M,Y**

Never Fear (Eagle Lion) *Drama.* Young dancer after bout with polio is beset by self-pity, loses will to live but after rehabilitation program gains new understanding and hope. *Unpretentious,* making documentary use of current rehabilitation projects. *Commendable* in its picture of triumph over disaster. **M,Y**

Samson and Delilah (Par.) *Melodrama.* The biblical story in its essentials, embroidered and technicolored into a spectacular pageant in the tradition of the producer-director, Cecil B. DeMille. Shows the results of the widely heralded 14 years of research in scrupulously created sets, costumes, physical phenomena. Blends color, violence, romance, sex and biblical narrative into a *supercircus* of amazing vitality and movement. Although it may be biblical, don't for a moment be misled by advance publicity that it is "religious." **M,Y**

Young Man With a Horn (War.) *Drama* about jazz trumpet player whose striving for "perfect" notes is frustrated when he marries a wealthy neurotic. He ends up on Skid Row but is rescued by friends who share his devotion to true jazz and are willing to help him achieve it. Rather banal story and inept dialogue are unworthy of the theme—man's search for integrity—and of the outstanding performances and musical background. *It could have been so much better.* **M,Y**

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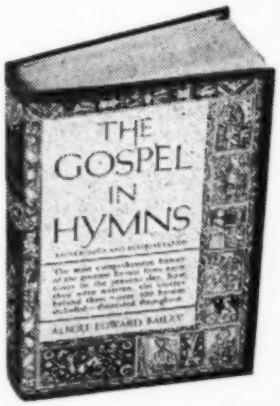

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